

The LUTHERAN



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STORY TIME AT VACATION SCHOOL
Bible stories are interesting for young and old

33, No. 48

AUGUST 29, 1951

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"He'll Need Jesus"

THE PRIMARY CLASS of the vacation church school listened with interest as their teacher, Mrs. Smith, pointed out the contrast between city and country living.

She explained that many city children, especially those who live in tenements, have no chance to play in the fresh air and sunshine and may have to live in one or two crowded, stuffy rooms.

The teacher told her class of an imaginary boy named Peter who used to live in a tenement and was fortunate enough to move to the country. She explained how Peter's parents carefully planned the house they would live in.

The children were asked to tell what sort of men they thought would come to help build and furnish the house. Up shot half a dozen small hands. There would be the carpenter, the man who puts in the pipes, the electrician, the furniture man, and so it went.

In the back of the room six-year-old Irene had been waving her hand urgently. Now she broke in with, "Don't you think Peter will need Jesus in his home?"

"You are right," said Mrs. Smith. "When any home has Jesus in it, there are friendship, love and loyalty. Such a home is a truly happy place to live, no matter whether it be a tenement in the city, or a fine home in the country."

—JACK VAN IDERSTINE



The LUTHERAN

News Magazine of the United Lutheran Church in America

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Change of Address and Renewal Orders

Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia, Pa. On changes of address please include reprint of old address or an exact copy of that stencil address, together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1951, by United Lutheran Publication House Printed in U.S.A. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

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COVER PICTURE. When story time came in the beginners' department of the Vacation Church School at St. John's Church, Waterloo, Ontario, Mrs. Albert Gingerich—the department superintendent—was assured of an eager audience. The teachers seem to enjoy it, too.

THE CHURCH IN THE NEWS

Clothes for Korea

While military men at Kaesong were still trying to draw a cease-fire line across Korea, American church people were thinking about how hungry and cold Korean people will be this winter. A year of the roughest sort of war had destroyed three-fourths of all Korean homes, cut down 1951 food crop to about one-third of normal.

A nation-wide collection of clothing for Koreans will be conducted in the United States during September, it was agreed this month. "American Relief for Korea," an organization consisting largely of church groups willing to aid the impoverished refugees, had already shipped used clothing worth more than \$4 million.

Lutherans planned this month to take a vigorous part in the September clothing collection. Lutheran World Relief is a member-organization in American Relief for Korea.

"It's the first time we have gone in some place where we don't have a strong denominational interest at stake," said ULC President Franklin Clark Fry. The large-scale relief efforts of American Lutherans since World War II have been on behalf of Germany, Austria, Yugoslavia, Palestine, and other countries where there are Lutheran populations. Christians of Korea are mostly Methodist, Presbyterian, Roman Catholic.

Refugees ordered deported

While a quarter-million displaced persons had sailed through America's front door, about 200 had tried to slip in the back door. They are refugees from the Baltic countries who risked crossing the ocean in small fishing boats. Since they

had escaped from their homelands in Sweden, they were not eligible to emigrate to the United States as DPs.

This month the U.S. Immigration Service notified the refugees they would be sent back to Sweden. For nearly 10 years they have been permitted to stay in America until the U.S. Congress could take special action to legalize their residence here. But action has been postponed indefinitely.

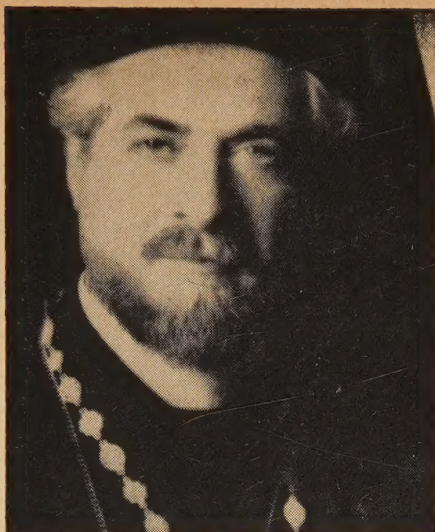
The refugees had found jobs and established homes. Most of them received loans from the National Lutheran Council to get started, and had repaid their loans. The Council posted bond on behalf of 121 of the refugees (\$500 apiece), and still hopeful something can be done in Congress.

Classifying judges

President Harry Truman and Senator Paul Douglas couldn't agree on the three men who should be appointed as United States district judges in Illinois. The senator objected to the list submitted by the president and proposed a list of his own. Finally the president and senator agreed on one thing: a Protestant, a Roman Catholic, and a Jew should be named.

The senator was sorry, he said, that religion had to play a part in selection of candidates, but it is necessary to face "realities." "Each major group should feel fully represented—with a place in the sun—on the federal bench. I hope the time will come when this is not needed."

Senator William Langer said it is "the very first time" that the religious question had been raised as a factor in appointing federal judges. From the president of the Freethinkers of America, Joseph Le



NEW PRESIDENTS FOR COUNCIL OF CHURCHES

Miss Sarah Chakko of India and Greek Orthodox Archbishop Athenagoras

came a wire to President Truman and Senator Douglas saying that choice of judges on the basis of their religion "would, in effect, be a violation of your oath of office" to uphold the Constitution.

The U.S. Constitution provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

Won't be a killer

Robert M. Wingo had been inducted into the U.S. Army and sent to training camp. This month he had been dishonorably discharged and sentenced to a year in Leavenworth penitentiary.

When he got to camp, according to Pvt. Wingo, an army officer, lecturing the new arrivals, said "Boys, I'm here to make killers out of you. I want to make you the worst killers possible."

Sickened by such blunt description of the business of soldiers, Wingo applied to be transferred to the Medical Corps. The post chaplain backed up his request. But

the request was refused. "If we let Wingo have his way it would have started a trend," explained Major General S. D. Sturgis, post commander at Fort Leonard Wood.

When Wingo's captain ordered him to go to the rifle range for practice shooting, the young soldier refused to carry a gun. He was courtmartialed for refusal to obey orders. His pastor, the Rev. C. K. Sparks of the Church of the Nazarene, Monmouth, Illinois, said he had appealed to Senator Everett M. Dirksen of Illinois and to the Army Department on behalf of Wingo.

Reject Lutheran confession

Old differences of opinion about doctrine between the Missouri Synod and the American Lutheran Church (most of them dating back three-quarters of a century) had been settled in a "Common Confession" drawn up by committees of the two churches and ratified at church conventions in 1950. But the Missouri

Synod is obliged, according to the terms of its membership in the Synodical Conference, not to agree with anybody on matters of doctrine without the approval of other Synodical Conference churches, such as the Joint Synod of Wisconsin and the Norwegian Synod.

This month the Wisconsin Synod turned down the Common Confession. It "has been officially interpreted as settling past differences—which, in fact, it does not do," said the Wisconsin convention. The Norwegian Synod declared at its session in June that "the new confession does not remove the differences in doctrine that had been brought about in the years of controversy."

Among doctrinal quarrels fought out many years ago between the Missouri Synod and the Iowa Synod (now part of the American Lutheran Church), is whether the Pope is the Antichrist and whether the end of the world will come before the Jews have been converted to Christianity. The Missouri Synod has held that full agreement must be reached on such questions before fellowship relations can be established with another church.

There aren't many drive-in churches

Most people still go to church in church. They haven't switched over to attending services in the nearest drive-in theater, sitting in their cars in sport clothes while the minister preaches to them through the loud-speaker system.

After two years of experiments, the drive-in church service had not become very common. But there were some this summer. On Niagara Falls boulevard, near Buffalo, New York, Protestant services have been conducted in the Sky-Way Niagara Drive-in Theater. "Remain seated in your car. Loudspeakers are installed in each car. Dress as you like," the ad-

vertisement said. Pastor Martin J. Honer of St. John's Lutheran Church (U. of Buffalo, conducted the Aug. 12 service (10:30 A.M.).

"Come in your car and come as you are," said Peace Lutheran Church Galena Park, Texas (near Houston). Services in the Market Street Drive-in Theater were being conducted each day at 8 A.M. "By making worship services more convenient, we hope to reach more people," explained Pastor E. Matthias.

Five o'clock vespers at Cranston, Rhode Island, were sponsored by Foxcroft Valley clergymen. Preacher at first service in July had been Dr. E. Englund, president of the Augustana Lutheran Church New England Conference. A drive-in service sponsored by the Massachusetts Council of Churches was held in Boston this month.

In Cleveland last month Protestants, Roman Catholics, and Jews conducted worship for shut-ins in three drive-in theaters.

Leshner leaves evangelism post

In practically every corner of the United States and Canada the Rev. R. E. Leshner had given the United Lutheran laymen instruction in the techniques of parish evangelism. Since 1946, as secretary of the church's Board of Social Missions, he had directed the United Lutheran campaign of gathering unchurched people into thousands of congregations.

Next month, Pastor Leshner announced would be his last as ULC director of evangelism. On Oct. 1 he will begin work on an assignment of the Board of American Missions to organize a congregation in Waco, Texas. Previous to 1946 he had been pastor of St. Mark's Church in Chicago.



ROYAL E. LESHNER
New assignment

Women make record

Year after year a multitude of United Lutheran women had learned about world responsibilities of their church through instruction given by their missionary societies. They respond by giving well over a million dollars a year for Women's Missionary Society projects, besides the much larger sums they contribute in Sunday offerings of their congregations.

And the last year had been the best, according to reports the women heard at their administrative committee meeting in late July. There were 9,545 new members in the 12 months ending June 30, said the statistical secretary, Mrs. John B. Moose. Total members is now 98,015. Contributions sent to central WMS headquarters in the year totaled \$963,699. Most of it will be allotted to the ULC Boards of American Missions and For-

eign Missions to supplement receipts from United Lutheran Church apportionment.

Monthly study meetings in 3,489 societies keep the women informed on social problems of concern to Christians, opportunities for overseas service, general church affairs. Last year the WMS president, Mrs. Charles W. Baker, had visited Europe to bring home to the women a first-hand report on the situation of DPs and refugees. The WMS monthly magazine, *Lutheran Woman's Work*, has 58,752 subscribers.

The WMS has organized societies in 2,951 of the 4,072 congregations of the United Lutheran Church.

Young folks cut loose

Six hours a day for worship, study, and business . . . six hours a day for recreation. That was the schedule during a hectic week for teen-agers at the Iowa City convention of the Luther League of America — youth organization of the United Lutheran Church (*see report on page 12*).

More than a thousand energetic young folks, let loose on a large university campus (U. of Iowa), had mixed prayer and play in good proportions. Then they went back home to grow up into faithful adult Christians.

From the press room at Iowa City, News Bureau Chief Carl Koppenhaver sent THE LUTHERAN this report:

THERE WERE PLENTY of Shenanigans in Iowa City. Autos loaded with kids from the South rolled in amid rebel yells, "Dixie," and the waving of Confederate flags. Texans in red sombreros called everyone "podner." Each area advertised itself with caps, badges, and songs.

In addition the 1,449 delegates and visitors faithfully attended Bible study groups and workshops aimed at making themselves more effective church members.



RAY CLINE
New League president

By the end of 1954 the League expects to receive and spend \$220,650. The figure represents expenditures averaging \$56,796 in the next three years plus anticipated expenses of \$50,260 this year. Delegates approved a 25 per cent increase in per capita giving. Beginning in 1953 the 30,000 leaguers in the U.S. and Canada will give a dollar a year instead of 80 cents. In addition the delegates voted to set up a "special gifts" fund at a dollar a year. This action came spontaneously from the floor and had not been recommended by any administrative committee. In a free-will offering on one night of the convention the leaguers gave \$1,029.

For the first time in the history of the League a western Canadian was elected to a major office. Annelotte Moertlemeyer, Winnipeg, was named secretary.

Most enthusiastic campaigning of the conclave had to do with the selection of the next convention site. Michigan delegates won for their state the privilege of being host to the LLA in 1953, probably on the campus of Michigan State College in Lansing.

Thirty states as well as four provinces of Canada were represented.

"Take bold stand on race relations"

IOWA CITY, IOWA (By Religious News Service)—Delegates to the convention of the Luther League of America were urged by one of their leaders to become "Christian radicals" by taking a bold stand in defense of equal rights for members of all races.

In delivering the keynote address at the meeting, the Rev. F. Leslie Conrad of Philadelphia, the organization's executive secretary, called on the more than 1,400 young people to "show their elders the way" to better race relations.

Delegates, whose average age was 25, were advised to "shock your parents and friends by demonstrating that racial intolerance is a thing of the past—that there is only one race and everyone belongs to it."

Another speaker, Vaughn Shoemaker, cartoonist for the *Chicago Daily News*, told delegates: "For some church-going Christians, Christianity is like a vaccination they didn't take. These people can fool their families, their friends and themselves, but they can never fool God."

Largest new item in the League budget will be for a summer youth caravan program under which League members will travel throughout the country promoting membership in the organization. By this caravan program and other methods to be used in a nation-wide membership drive, the League will seek to increase enrollment from 30,000 to 80,000.

World News Notes

Peace in San Francisco

Guessing what the Russians are going to do next had become a great American pastime. There were new things to guess about when Russians announced suddenly in mid-August that they are coming to the conference in San Francisco on Sept. 4 to help draw up the treaty of peace with Japan.

Americans had hoped the conference could complete its business in four days. They expected no great difficulties in getting at least half of the 49 nations still technically at war with Japan to sign the treaty blueprinted by John Foster Dulles.

India, Burma, and Indonesia say the treaty ought to cede Formosa to Communist China, give Japan the Bonin and Ryukyu islands now mandated to the U.S., and bar American troops from remaining in Japan after the treaty is signed. Those are things the Russians want also. By sending Andrei Gromyko and his comrades to San Francisco next month, they may get enough nations on their side to split up the conference. That would postpone indefinitely the rearmament of Japan and strengthen the Communist situation in Asia.

The Dulles treaty is uncommonly generous toward Japan, but is of course strongly slanted toward curtailing Communist expansion in Asia.

Freedom of the Press

When an American newspaper or magazine can get hold of something it thinks the U.S. government is trying to keep under cover, it usually rushes the story into print as fast as it can.

This month *True* magazine thought it had the facts regarding the murder of Major William V. Holohan by two U.S.

soldiers behind enemy lines in north Italy in 1944. The Defense Department had the facts too, said *True*, but refused to make them public.

When the American newspaper or magazine September issue would contain the full report, the Defense Department hurried to tell newspaper reporters what it knew about the Holohan case. It had been trying to find some legal way to bring to trial the two soldiers accused of the murder, and meanwhile had considered it proper to say nothing.

It was an ugly story all the way through, and its publication probably wouldn't do anybody any good. But digging out and publishing the story was a good American assertion of the public's right to get the truth, the whole truth, and nothing but the truth.

Looking for the Queen of Sheba

Americans were getting ready this month to dig through seventy feet of sand in southern Arabia to uncover the long-lost capital city of the Queen of Sheba.

It has been nearly 3,000 years since she visited King Solomon in Jerusalem, bringing spices and camel-loads of gold and precious stones, and asking the wise king some trick questions. Spires and columns of alabaster palaces and temples of the queen's ancient city have been found protruding through the sand near Mareb in the tiny country of Yemen.

The king of Yemen has given permission to the American foundation for the Study of Man to dig in the buried city. Prof. W. F. Albright of Johns Hopkins University is chief archaeologist in the expedition. The excavation party will establish an airfield and build a road from Sana, near the Red Sea coast.

Agreement on migrants

There began to be some hope this month that the bad situation of Mexicans migrating into the U.S. as farm laborers would be cleared up. An agreement between the Mexican and U.S. governments was signed, providing for bringing up 100,000 (perhaps 200,000) laborers for temporary employment, paying their transportation out of funds provided by U.S. employers. A bill is pending in the U.S. Congress to establish penalties for employers hiring Mexicans who enter the country illegally.

When the workers are protected by contract, they are in better position to get fair wages and decent housing.

People have to listen

Along with other freedoms enjoyed by Americans is the freedom of tuning out radio commercials when you wish. But some advertising genius has invented a way to rob Americans of this right.

In 21 U.S. cities FM radios have been installed in streetcars and busses. Captive audiences aboard these vehicles get propaganda for assorted brands of beer, Muste-role, Ipana, Fords, Swift products—among others—along with popular music and newscasts. Political campaign advertising is also imposed on the public.

Transit Radio Corporation, promoter of the new nuisance, plans to put its radios on busses and streetcars in more cities. But this summer a small-scale rebellion was beginning to take shape. After a court campaign to regain liberty to ride in silence in Washington, the District of Columbia court of appeals had ruled that the broadcasts deprive passengers of liberty. The radio company is appealing to the U.S. Supreme Court.

A "National Citizens Committee Against Forced Reading and Forced Listening," organized in Washington, is stir-

ring up groups in other cities to battle their rights.

Syria gets friendly

All over the Middle East people have been making ugly faces at the U.S. King Abdullah of Jordan had remained friendly, which is a reason why he died suddenly this summer. King Ibn Saud of Saudi Arabia is another friend in an area where there aren't many.

The unpleasantness had flared up when the United States pressured through the UN the plan for dividing Palestine and creating a Jewish state. But underneath was a long-range fear of being exploited by the U.S. and western European nations, and a rising tide of nationalism.

This month in one Middle Eastern country—Syria—the attitude toward the United States suddenly brightened up. A new government was in power, led by Hasan Hakim, and definitely wanted to be allied with the West.

"Since the question of arms is the major obstacle in withstanding danger," said the new premier, "and since arms cannot be obtained except from the Western bloc with which most Arab states are in treaty relations, it is in our interest to side with this bloc out of our own free will."

The Syrian premier was impressed by the military and economic help the United States had given Turkey. He mentioned "the flood of American arms to Turkey and the numerous roads and factories established in Turkey by America."

"Some may say," the premier continued, "how can we associate with the Western bloc, and the United States in particular which greatly harmed us in Palestine . . . It is not for mere love that I advocate our siding with the Western bloc, but for defense against danger confronting us . . . If we are not strong, at least let us be wise."

CONGRESS HAS BEEN sobered by the results of its own investigations. The peddling of influence by "five per centers," favoritism in granting Reconstruction Finance Corporation loans, protection of gambling and crime syndicates by government officials, add up to a disconcerting decadence in public morals.

Making allowance for the fact that exceptions make the headlines, and that honest efforts are being made to clean up the situations revealed by the investigations, the facts unearthed by Congressional committees are still deeply disturbing. The presence in high places of persons whose moral susceptibilities are blunted, who place personal profit above public responsibility, makes one wonder how far this cancer of lack of integrity has spread.

One encouraging development has been the awakened interest of the general public in the problem. The televised broadcasts of the Kefauver hearings—whatever qualms they raise as to the introduction of Klieg lights into the investigative and judicial process—did command an unprecedented audience. In some instances, they resulted in a new, concerted attack on crime conditions at the local level. The conscience of the American people has been pricked by the evidence of corruption in public life.

Congressional action

THIS NEW SENSITIVITY is echoed in Congress. As a result of Senator Fulbright's investigation of the RFC, and his realization that the implications of his findings spread far beyond that agency, he tried to awaken Congress to its responsibility. He introduced a resolution calling on Congress "to strengthen the faith and confidence of the American people

in their government by assisting in the establishment of higher moral standards in the conduct of the government."

Taking this resolution seriously, the Senate appointed a subcommittee of the Committee on Labor and Public Welfare to explore the possibility of improving the moral and ethical tone in government. Headed by Senator Paul Douglas, the committee has gone about its important job without fanfare. It has held public hearings, receiving the suggestions of government officials, public and private organizations, and individuals as to ways of tackling the problem.

THIS COMMITTEE ASSIGNMENT has added to the already considerable stature of Senator Douglas, who in two and a half years has occupied a key position in many of the crucial issues before the Senate. His strength comes partly from his sturdy Quaker ethical standards which led a newspaper columnist to say of him that "each new day is a moral obligation on him to perform his chores like a man henpecked by his conscience."

The report of the Douglas subcommittee has not yet been made to the Senate. It is expected to recommend the formation of a permanent commission on ethics and morals in government. Made up of private citizens of recognized judgment and integrity, this commission would make periodic reports to the public, with recommendations for action by Congress and the executive agencies. It might decide to formulate a code of ethics for government officials. It would bring into focus the continuing concern of the American people for trustworthy and responsible government.

—ROBERT E. VAN DEUSEN

Luther League Holds Largest Convention

By CARL E. KOPPENHAVER

Ray Cline elected president, missionary goal achieved, deacons consecrated as church's youth gather at Iowa City 1,200 strong

AN OLD IDEA THAT YOUNG people are the "church of tomorrow" went out the window at Iowa City. In its place came the growing conviction that youth, with all their singular vitality and enthusiasm, are the "church of today."

For generations it had been felt that the teen years were a period of preparation for adulthood—a time when Luther Leaguers played and practiced at becoming responsible church members. The changing concept—that responsible youth serve their Lord alongside responsible adults in the church today—was evident in the attitude of the 1,200 delegates and visitors at the 56th annual convention of the Luther League of America.

The young people from all over the United States and Canada gathered on the campus of the University of Iowa (Aug. 13-17) weren't playing and practicing.

Many of them traveled halfway across the continent to get there. Irresponsible youth isn't entrusted with tours like that. Many had saved from their weekly allowances and after-school jobs in order to pay their way. The decision to spend their money in the interest of spiritual enrichment shows that they can choose wisely. These are valuable members for any church to have.

ONE OF THEIR FIRST ACTS of business was to select a missionary project for the next biennium. During 1952 and 1953, they decided, they will raise \$25,000 for a pre-seminary in Buenos Aires, Argentina.

Only a few minutes before that, Margaret McFalls, of Altoona, Pennsylvania, missionary chairman, announced the successful completion of the 1950 project. Howard Turkheimer of Philadelphia, Luther League of America treasurer, turned over a \$25,000 check for Paul's Church, Kaimuki, Honolulu, Hawaii, to Dr. Arthur M. Knudsen, representative of the Board of American Missions. This sort of thing isn't played at church membership.

EVEN THE GOVERNOR OF HAWAII placed high confidence in the youth of the ULCA. In a letter thanking the League for its gift toward the Hawaiian mission, he enlisted aid for the cause of statehood for the Territory of Hawaii.

"Those attending the convention from Hawaii can give you first-hand information concerning Hawaii's campaign to achieve her rightful place among the states. Any help that you can individually and collectively give in this regard will be greatly appreciated," Governor Owen Long wrote.

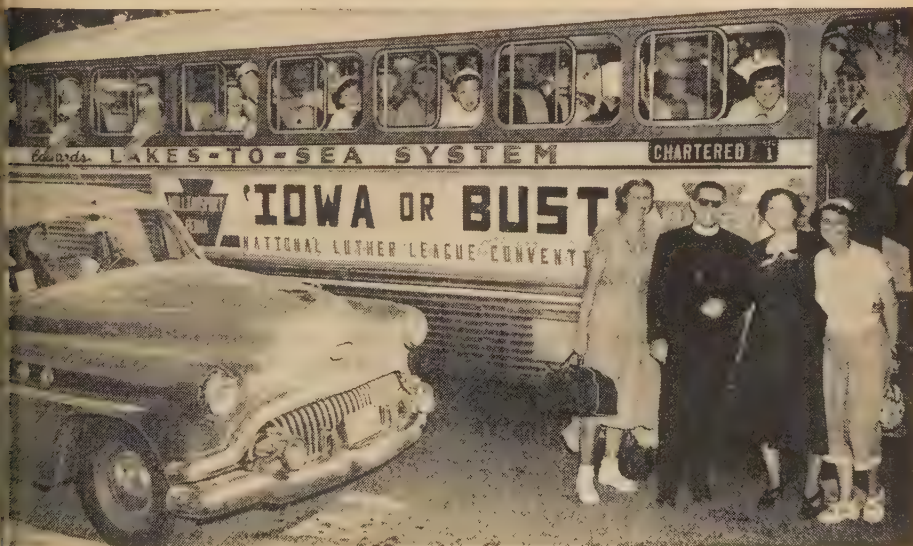
While the spacious campus of the university would have lent itself ideally to strolling and recreation, all sessions of worship, business, educational and inspirational—were well attended. At most gatherings there were standees even though 1,200 chairs had been placed.

PERHAPS THE MOST IMPRESSIVE, and the largest since it brought in many outsiders, was the service for the consecration



\$25,000 FOR HAWAII

League members had met in full the mission objective for the year, \$25,000 to help build St. Paul's Church at Kaimuki, Honolulu. League Treasurer Howard Turkheimer and League Missionary Chairman Margaret McFalls hand check to Dr. Arthur M. Knudsen of the Board of American Missions and Pastor Everett J. Jensen who helped organize the Hawaiian congregation (Iowa City Press-Citizen photo)



THE BUS WAS FULL

League members all over the U.S. and Canada saved their dimes and quarters for most of a year to pay expenses of their trip to Iowa City. A good many districts chartered buses for the journey. This one came a thousand miles from Williamsport, Pennsylvania.

tion of eight deaconesses. In his sermon for this occasion, the Rev. Henry E. Horn, Augusta, Georgia, said the highest object of God's creation was a free man—free to choose of his own will the good or the bad. "And in the very creation of that freedom comes tragedy for a free person will choose wrong. So you see tragedy is not something that can be removed from the world. It belongs to the blood stream of man. It is the necessary companion of freedom."

THE SERVICE WAS CONDUCTED by Pastor Horn, the Rev. Edwerth E. Korte, pastor to students at Penn State College and chaplain of the convention, and the Rev. F. Leslie Conrad, Jr., executive secretary of the LLA. Those consecrated, their home church, and their calls are:

SISTER ELIZABETH HESS (Immanuel Church, Philadelphia)—parish work.

SISTER ALMA KODER (St. Joseph's Church, Allentown, Pa.)—institutional work.

SISTER BERNICE PANTEL (Martin Luther Church, Colletoville, Texas)—to serve for one year as associate field secretary of the Board of Deaconess Work.

SISTER THELMA SCHADE (Lutheran Church of Christiansted, St. Croix, Virgin Island)—social work field.

SISTER MARY SHEPLEY (St. Paul's Church, Myersville, Maryland)—parish work.

SISTER DOROTHY SNYDER (Horners Church, Stoystown, Pennsylvania)—institutional work.

SISTER MAYE WALKER (St. John's

Church, Lock Haven, Pennsylvania)—institutional work.

SISTER ELIZABETH WARSTLER (Trinity Church, Canton, Ohio)—to come dean of women at Andhra Christian College, Guntur, India, under auspices of the Board of Foreign Missions.

THE LEAGUERS DIDN'T PLAY at politics but selected their national officers with a minimum of "closed door sessions" and synodical block voting. On the second day of the convention, Ray Cline, 28, Mt. Pleasant, North Carolina, was elected president for the next two years. Cline, head of the Luther League of North Carolina and served as second vice president of the LLA. He defeated Garfield R. Mond, Waterloo, Ontario, Canada, in a close vote, 312 to 249.

In the final address of the convention the Rev. George F. Harkins, assistant the president of the ULCA, summed up the feeling which was evident at the close.

"Young people used to be the Unplaced Persons—of the church. They had no place in it, although they were promised a future in it if they provided themselves."

"Christian young people," he exhorted, "the Holy Spirit who calls, gathers, enlightens and sanctifies, has called you to place in the church today. You have privileges and opportunities, responsibilities and obligations just as older members have. Don't neglect them. The church today wants you!"



PSYCHOLOGISTS have demonstrated that few individuals, if any, are converted to religious belief in later life who have not received some religious instruction in childhood or youth.

—From *The Oxford Group* by WALTER HOUSTON CLARK (Bookman)

The Church Is Alive!

By EARL T. KNAUS, JR.

Experiences on the home mission field offer convincing proofs of the Church's vitality and its ability to overcome obstacles

ABOUT 20 YEARS AGO an active Lutheran layman became disgruntled. From active leadership he drifted into lapsed membership.

Some time later he moved to a community where there was no Lutheran church. He did not, however, attend any other. Then, a year and a half ago, a Lutheran mission was established in his community. There was no reason to suppose that he would show any more interest in it than he had shown in the church for 20 years.

But from the very beginning of the mission he became one of its most loyal supporters. He attended regularly, even though a physical handicap hindered him. He gave generously, even though his funds were limited. He was a good evangelist, even though his contacts were few. He accepted responsibility in spite of his handicap and his limited ability. And he was appreciative of the meaning and purpose of the mission.

ON THE SHELVES OF MY BOOKCASE I have a book by Samuel M. Shoemaker with the intriguing title, *The Church Alive*. The church is alive when it brings back men like the one above. This living power and appeal of the church is being displayed on home mission fields all over the United States and Canada. Of course, there is evidence of this in the established churches. But it seems to me to stand out

in sharper outline on the mission fields.

For one thing, a small struggling mission makes it extremely clear to each person that he has an important part in the advancement of God's Kingdom. In a situation where a congregation practically starts with no one and nothing, it is fairly easy to see how important each individual is and how much is accomplished by every little thing he does. He realizes, perhaps as never before, that his part and contribution are very valuable.

When a mission pastor has a congregation of 75, with an average attendance of 60, he can take one swift glance from the chancel and tell who of his little flock is missing. If Mr. and Mrs. Jones and their five children are not there, it leaves a big gap in the congregation. And the people who sit around the Joneses and chat with them after the service are also aware of their absence. Those Joneses are important people in a mission congregation!

PEOPLE OFTEN WONDER HOW it happens that missions have such high percentages in the statistics columns, such as communing members and apportionment paid. It is because each individual recognizes his importance in building the Kingdom.

But another thing that makes the church's growing edge a striking example of "the church alive" is the urgent need of each individual's stewardship. In a mission you see clearly the necessity for each one to assume his responsibility in

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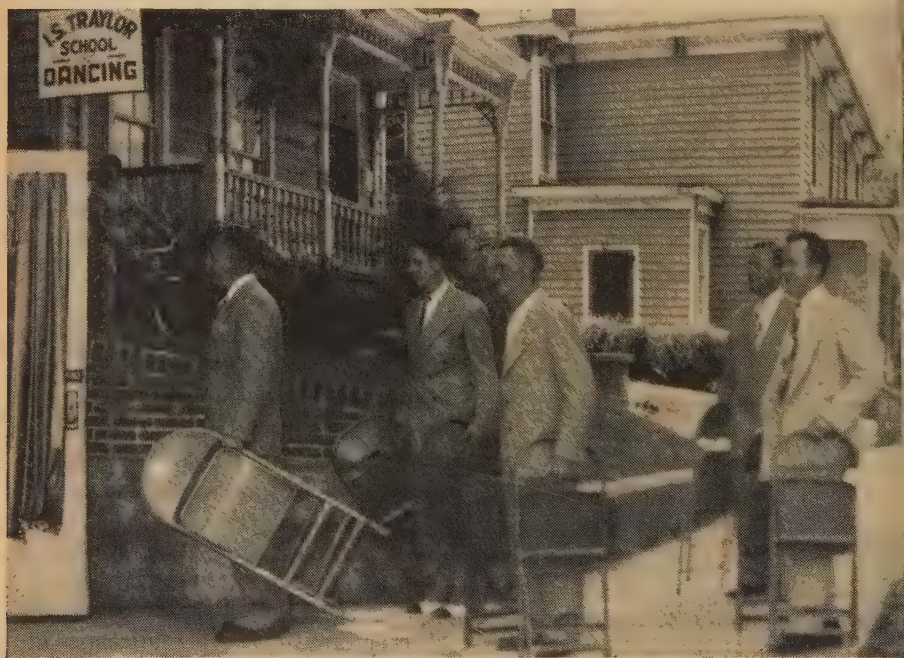
establishing and continuing "the King's Business." Your presence, your time, your money, your talents are contributions a struggling mission cannot do without. You become acutely conscious of how it hurts the church when you fail to invest in and support it.

One man who found himself in such a situation was at first bewildered by it. His family had been accustomed to giving the same set amount to the church every year. He had been doing the same thing for a long time. But when he was confronted with the obvious and pressing needs of a mission, he felt that he ought to do more to help the mission succeed. So he raised his contribution, more than doubling it. He explained all this to the pastor, and said, "If some of my relatives knew how much I am giving, they would be shocked!"

THIS IS TRUE NOT ONLY of financial contributions but also of gifts of time and talent. In a congregation of 75 you have just so many people to carry out the large and varied program of the church. With you have a choir of six voices, with (sopranos, two altos, and two basses and a tenor, of course) and the altos go out of town for the week-end, you can only hope that the congregation will sing well this morning and impress your visiting prospects with the beauty of the Lutheran service.

And then, out of that same 75, you have to set up a model Sunday school with its departments, a Woman's Society, a Brotherhood, and a Luther League, to mention nothing of the church council and various essential committees. Clearly, somebody has to work overtime.

As a result, many a person first



BRINGING IN CHAIRS FOR THE SERVICE
A friendly undertaker helps out



SETTING UP THE ALTAR

It's a dance hall during the week!

covers the whole work of the whole church on the mission field. It is not unusual to hear them say, "I never realized what went on behind the scenes in a church. There is more to this thing than meets the eye." Impressed and captured by it, they will pitch in and give largely of their time and use generously the talent they hardly knew they had.

THE LIVING REALITY of the church is also illustrated on the mission field by learning how unnecessary, and yet how helpful, some material things are to the advancement of the Kingdom.

There are mission congregations which worship in a hall above a grocery store, or in a lodge or fire house. These halls are also used by other organizations and societies. Consequently, every Saturday night they must be cleaned and arranged for the service on Sunday. There are often not enough chairs, so extra ones are brought from a funeral parlor.

IN ONE OF THESE HALLS there's a rel-

atively small niche at one end which is used for a chancel. One family loaned the congregation two velour drapes which are hung on the back wall of this niche, behind the altar, to cover the water pipes, switch box and an outside door. The mahogany table-altar and lectern were borrowed from the Sunday school room of a near-by church. Someone else loaned a bureau scarf for a fair linen. On the altar stands a walnut-wood cross, in front of which are placed a pair of silver offering plates loaned by the same neighboring congregation. Beside the cross are wooden candelabra made by a member of the congregation. Next to the candelabra are two china vases for the flowers. You could go on describing the other facilities, furniture and furnishings used by such a typical mission congregation.

The total effect of all this is not as bad as it may sound, but it is hardly all that could be hoped for. And yet, such a congregation usually has an exceedingly fine spirit of Christian fellowship and a most reverent and devout attitude as it gathers together for worship. They have learned how unnecessary some "things" are for the work of the Kingdom. But you can also imagine how eagerly they await the day when they'll have their own church.

On the mission fields you are impressed with the living reality of the church. You witness the interest, enthusiasm and sacrifice of her people. These brave, untiring souls represent some of the finest shock troops in the militant church. If there were nothing else one could say about their struggle to make and keep the church alive, it would be enough just to know that through them the church can still fight and win, that in them the Gospel still appeals and grips people, and that with them it still remains a thrilling adventure to be counted among those who confess that Jesus Christ is Lord.

We Lifted the Iron Curtain

By REBEKAH CONRAD

Lutheran Students from America at a Berlin work camp gain a first-hand view of conditions in the Communist-held area

THE EAST SECTOR OF BERLIN is sometimes called "the hole in the iron curtain" or "the keyhole to the East." Last summer the work campers who served in Berlin under the auspices of the Lutheran World Federation had a unique opportunity to peek through that keyhole.

A group of Lutheran students from America was sent by the LWF to Berlin to aid in rebuilding church property. We felt that we were fortunate to be in this city, upon which the eyes of all the world are fixed. In this propaganda center, the two German Democratic Republics bump head on in languages, money, pipe and power lines, and politics!

BEFORE ENTERING BERLIN, we were told that the city has a tempo all its own and that Berliners possess an unusual sense of humor. Both statements proved true. Dr. E. Theodore Bachmann, deputy chief of the religious affairs branch of HICOG (the High Command for Germany), and who has now returned to the U.S. as a professor at Luther Seminary, St. Paul, also made the remark that "the ignorance of the Europeans about America is equalled only by the ignorance of Americans about Europe." That was a true statement, too.

We were surprised to see Berlin moving at so rapid and progressive a pace. There was more activity there than in most of the other large cities we visited. Strangely enough, we did not sense the tense atmosphere expected in view of the situation in Germany's former capital.

Only after conversing with Berliners who have relatives in the East Zone were the cold facts of existing conditions under Russian rule revealed. They expressed the fear that the Soviets might also eventually swallow up West Germany. The military preparedness program sponsored by the Soviet in the eastern area and the intensive program of uranium mining is no new thing to those in the free and democratic western part of the land.

Many natives maintain an air of cold indifference even though they walk through the ruins of the city with such threatening conditions practically next door. A remnant of Christians still feels a sense of responsibility in attempting to awaken the people to the urgency of the situation and the need for God's saving power.

DIFFERENCES BETWEEN THE EAST and West became apparent following hours of conversation with people who had been in both areas and a tour of the eastern sector of the city which we made on U.S. military buses. Western stores are amply supplied with food, but prices are too high for most people. For example, one egg costs twenty cents.

Stores in the east zone are sparsely supplied with goods, and the quality is poorer. Only in state stores are unmentioned articles and food of good quality sold, but the prices are exorbitant.

In West Berlin an amazing reconstruction of ravaged buildings has taken place. The main street at night resembles the "main drag" of any U. S. city, with



WORK CAMPERS IN BERLIN
They're Lutheran students from America

colorful neon signs and artistically arranged shop windows.

Freedom of speech, press, worship, and association are practiced in the west, whereas in the east sector a man does not dare to voice his opinions on the street for fear of being overheard by a Red spy. If groups gather anywhere on the street, even four or five persons, it is likely to cause their arrest. Life in this area is unhappy, for if people dare to oppose the government openly in word or action, they are in danger of losing their job, family or life.

THERE'S A CHILLING IRONY therefore in the brilliant slogan banners which swing across the avenues of East Berlin, blaring out in scarlet letters such slogans as "Stop the Fascists in the West," "With the National Front of Democratic Germany to Freedom and Peace," "Be Ready, Demo-

cratic Youth, to Work for and Defend Peace," and "Give All for Unity, Freedom and Peace."

Despite this intense propaganda for the Communist cause and the lack of freedom of expression, we marveled at the fearlessness of some of the Christian youth of this area who can boldly speak of their faith. It takes real trust in God to stand up for one's convictions when so many forces oppose them.

As we Americans saw and heard the actual conditions in these two zones of divided Berlin, we realized anew the plight of the people. Our mission became more vivid as we worked for the reconstruction of Christian institutions. We knew that on our return home we must awaken people to the urgent need for bringing Christ's message to all nations, including our own.



OUR FATHER, when we have the truth, let us not hit each other over the head with it but rather use it as a lamp to lighten dark places.

—From *Prayer* by PETER MARSHALL

Christianity Can Mean A Roofing Bee

By CATHERINE CUNNINGHAM

**Lutheran chaplain leads Air Corpsmen in practical project
Christian service to help youngsters at California institution**

THE OLD-FASHIONED "ROOFING BEE" came back into existence recently at the George Hohmann home for boys near Napa, California, when 20 men from near-by Travis Air Field gave up their Saturday leisure to shingle a roof so the youngsters could have a craft shop.

Colonels and privates worked side by side as they turned an old garage into a craft shop on the ranch home run by the Hohmanns. Mr. and Mrs. Hohmann are "father and mother" to boys who are orphaned or victims of broken homes.

THE STORY OF HOW THE "fly boys" from Travis Field happened to shingle the roof is one that goes back to last Thanksgiving. Just a little before that day the Hohmanns met Lieut.-Col. Martin Shaner, a Virginia Synod pastor who is Lutheran chaplain at the base. Chaplain Shaner heard Mr. and Mrs. Hohmann tell of their project—a farm home where boys, many with the behavior problems caused by neglect, could work and play and be given love and guidance. Perhaps the chaplain read between the co-



IT WASN'T A QUIET AFFAIR
Everybody lent a hand



THE LADY IS LEARNING
A captain looks on

versational lines and discovered that the Hohmanns turned their own pockets inside-out to give the boys good food and care.

"We sort of adopted the boys then," is the way Chaplain Shaner puts it.

"Adoption" began on Thanksgiving when the men had the youngsters out to the base for holiday devotions, dinner and games. Since then the men have given the home a washing machine—an automatic one big enough to do vast quantities of small shirts and blue jeans.

BY THE TIME THE NEED FOR a craft shop roof reached the ears of the chaplain, the group of men was ready to do anything for the small boys. It took only a few minutes to collect both labor and the money to buy shingles.

The Air Force group was "out in force" for the roofing bee. Rank was forgotten as officers and enlisted men worked together on the steep roof. Pounding hammers in happy harmony was a team composed of Pfc. Bob Parks of South Carolina and Lieut.-Col. Jules Chapman of Florida. Parks is a dental technician;



NO TIME FOR SALUTES
Private and colonel team up

the colonel an eye specialist at Travis Air Base hospital.

Even the wives of the military men proved their skill by nailing down a few shingles. Mrs. Chapman and Mrs. Cecil Laidlaw climbed up to get some pointers from Capt. R. G. Neal of Arkansas.

THE LADIES TOOK CARE OF THE social side, too. There was enough potato salad to feed an infantry company and the hot dogs, laid end to end, might have stretched out for miles! It wasn't a quiet affair. The gaiety of the amateur roofers proved that good deeds make for light hearts—and the chance to use a hammer and saw makes any man happy.

But even with time out for lunch, the roof was finished before the day was over. The boys who live under Mr. and Mrs. Hohmann's care now have a snug, dry shop in which to do their important small-fry "work."

And Chaplain Shaner proved that Christian charity need not only be preached from the pulpit. Good sermons can also be delivered in the sound of hammer and saw!

A TABLE BEFORE ME

By ELEANOR NADEAU FOWLER

TRAVELING THROUGH THE Escalante Desert in southern Utah, we came upon a band of sheep moving down the highway ahead of our car. It was just a small band, perhaps two or three hundred, and though their herder shouted and whistled, they gave ground unwillingly, so that we grazed woolly flanks on both sides. It was well along toward evening and a vicious wind hurtled down from snow-covered mountains in the distance.

This was no carefree, cavorting group of youngsters moving toward green pastures, babbling together of the promise of spring in the air. These walked slowly, almost silently, with heads hanging, bone-tired and hungry and thirsty. Those on the border of the road stirred up a constant fine spray of dust. If one broke away in a vain attempt to forage on the sparse gray vegetation, the black and white dogs were at its heels nipping it back into line.

I FELT DEEP, KINDRED sympathy for the plodding sheep in the barrenness stretching almost endlessly before them. I had been traversing a spiritual wasteland of my own these many months past, for I am the mother of three sons. Just as there appeared to be no place of sanctuary for this small band in the midst of hundreds of square miles of desolation, no food nor water nor shelter, neither is there asylum for the burdened hearts of mothers whose sons stand on the brink of manhood in a world at war.

We had gone a mile or two after passing the sheep, when suddenly we rounded a bend. There the feast was spread. Hay as fragrantly green as the sun-washed meadows that bore it was lavishly strewn

upon the ground in generous chunks, still with the impress of the bale upon them. Portable water troughs were filled to running over and a bag of grain leaned against a wagon wheel. From the stove-pipe of the camp wagon, smoke flung its banner into the wind, heralding the hot meal in progress for herder and dogs.

Something happened within me in that moment of seeing the night camp ready and waiting, and I wished I might be there when the weary sheep came within sight of it. I knew they would not be surprised, for was not their shepherd caring for them? Into my mind came the words, "Thou preparest a table before me in the presence of mine enemies, my cup runneth over." The enemies of hunger and thirst and weariness would beset them again on the morrow, but to-night they would know surcease.

I wanted to send a message back to them. "Only another mile," I would say, "and around the bend in the road." But they would have had no need for my reassurance, because, being sheep, they knew only to trust their shepherd.

WE DROVE ON INTO THE colorful sunset. "Yea, though I walk through the valley of the shadow of death,"—the words came unbidden—"I will fear no evil." So I have wrapped my faith more closely about me. Although it seems almost futile to expect it, somewhere in the vast stretches that lie ahead there will be sanctuary for me and the other mothers of the world, for our Shepherd, too, keeps His promises. Perhaps there is but another mile, then around the bend will be the cup running over, the table spread before me.



JAKE'S MAMA SAW HIM, GUILTILY FROZEN TO THE SPOT

THE JUDGE KNEW THE ANSWER

By MARJORY LOUISE BRACHER

A childhood memory helped a jurist reach the right decision

JUDGE ROMIG LOOKED UP WITH annoyance as the boy and his parents were ushered in. It was the last case for the day. The Judge was hot and tired, but his annoyance was chiefly with Miss Jones, the case worker.

He was well aware that she considered him too old for the Juvenile Court. Bringing the parties in the case into his office, before he had quite enough time to study the report she had laid on his desk, was one of her ways of reminding him that he was getting slow.

Being irritated by the heat and by Miss Jones, the Judge was tempted to deal curtly with the three who were approaching his desk. Something about them checked the words that had risen to his

tongue. He said with some gentleness, "Please be seated."

They sat down in front of the big desk, the woman first, then the boy, and the man. The Judge resumed his study of the papers. The reports were neatly typed, but the Judge had difficulty seeing the words. Instead, he was seeing another 10-year-old boy between his parents. The man and woman he could picture clearly enough, but the face of the boy eluded him, for it was a face he had seen only in a mirror, long ago.

JUDGE ROMIG SHIFTED IN HIS chair and looked again at the three before him, trying to bring himself to the reality of the present. The woman sat stiffly, with head

held high and slender gloved hands gripping the purse in her lap. The boy was pale and quiet. He played idly with a piece of string. The man was watching the boy.

The Judge dropped his eyes quickly, and passed his hand over his face to wipe away the curious sensation that it was himself, suddenly age 10 again, who had walked into that room between a proud woman and a thoughtful man.

With an effort the Judge focused his attention on the last page of the report. "The parents are intelligent . . . at least moderately affectionate toward John . . . mother has a good understanding of child development and training . . . they insist John has given them no trouble . . . no evidence of emotional disturbance . . . cause of John's behavior obscure and probably deep-seated . . ."

Judge Romig was not particularly surprised at the recommendation which appeared at the end of the report, "that John be taken to a psychiatrist for further study." Miss Jones had been with the court for two years.

He put the papers into the folder and pushed it to one side. "It's a mighty hot day, Miss Jones. Why don't you take John across the street and get him an ice cream cone?"

She answered "very well" with the deference due a judge. Yet the way she got out of her chair and walked across the room indicated subtle disapproval.

The Judge had an impulse to tell her to bring cones for all of them, but he could not imagine the woman eating a cone. The Judge's mother had always eaten ice cream from a dish.

THE QUESTIONS THE JUDGE ASKED were routine. He heard the answers with only half an ear, for he was busy putting together some pieces of the past that had

never been put together.

"You have paid for the damage?"

The woman answered. "Of course. We always do our duty."

"You realize you are very fortunate that no person was injured?"

"Thank God for that!" It was the man who spoke.

"Do you know any of the people in that church?" Although the Judge addressed his question to the man, it was the wife who said quickly, "Of course not. We do not live in that part of town."

"I know a few of them," John's father admitted, "in a business way, you might say." He avoided his wife's glance.

Either Miss Jones was back in an incredibly short time, or the Judge had been thinking and remembering more than he realized, for there she was with the boy. Again the Judge felt a curious surprise that it was not he who was trying to eat ice cream with a terror inside him.

"You," Judge Romig said to the father, "are to work out a plan for spending more time with your son. And report to me in two weeks." When the woman started to speak the Judge held up his hand and said sternly, "You are to help your husband carry out the plan he makes."

MISS JONES WAS politely waiting for him to finish speaking so that she could seat the boy. Judge Romig smiled at John. "Feel better now?" The boy nodded, the beginning of friendliness showing in his eyes.

"It's too hot a day to talk. You come back some other time." The man reached across the desk to shake hands. "Thank you, Judge."

"Not at all," the Judge said, and the gruffness in his voice was because he was seeing the picture again, and it was as if he were looking into the eyes of a man

he had known long ago.

Miss Jones barely waited until the door was closed. "What did you do? What about the psychiatrist?"

"The only order I gave," he said wearily, "was what you heard when you came into the room."

THE CASE WORKER WAS INDIGNANT. "I investigated John's case very thoroughly. His throwing stones through the window of that church can't be explained in any of the ways we usually expect in such cases. I would not have recommended a psychiatrist unless I thought it necessary."

"I'd like to tell you a story, Miss Jones," the Judge interrupted.

She made no attempt to hide her impatience with an old man who ought to be retiring. She looked at the clock, which pointed to almost quitting time. "I have work to do." She shut the door with a bang and the Judge heard the indignant click of her heels down the corridor.

He loosened his collar and put his feet on the desk.

IT MUST HAVE BEEN THE SUMMER when he was nine or ten. All summer long there had been three trips a week to town. The Tuesday and Friday trips were one kind. The Saturday trip was another. And he had liked both.

On the Tuesday and Friday trips he rode with his father in a red delivery wagon, loaded with cottage cheese, butter, and eggs. Sometimes there were chickens, or summer apples, or garden stuff. He always felt a little shiver of excitement where they left the way that ordinary people became Main Street, for this was where they left the way that ordinary people went, and turned into the alleys.

When the Judge closed his eyes all the sounds and smells came back to him. The friendly back-fence chatter, the rumble of delivery-wagon wheels over the brick

paving, the laughter and shouts of the children who played in those alleys.

He was filled with pride on these trips. The women said, "There's no cheese like yours, Mr. Romig." "I can always depend on you for eggs that are fresh, Mr. Romig." "You have the best butter in town, Mr. Romig." He was proud that his father had so many friends and could call so many people by name. His father had friends in every alley, where the houses were big, and where the houses were small. He had tried to learn all the names too, so that he could say, "Good morning, Mrs. Kennedy," just the way his father did.

Games going on in the alleys back of the smaller houses were often a temptation to him. He was constantly torn between the wish that his father would say, "You stay here and play until I come back for you," and his desire to miss not one block of the whole important trip. He wondered what it would be like to play with Jake. Jake had to play in the alley because his back yard was full of clotheslines with clothes on them every day of the week, not like at home where clothes dried only on Mondays.

SATURDAY TRIPS were another kind. His mother never went to town on Tuesday or Friday. She made the cheese and the butter, and cleaned the chickens, but she would not put them into the wagon. His father did that. She did not come near the wagon. On Saturday afternoon she put on her very best clothes, and he put on his. They went to town together, to shop in the stores on Main Street.

His mother drove her own mare, a sleek, high-strung creature, quite unlike the dependable plodding horse that was hitched to the delivery wagon. His mother held herself very straight when she drove, and when she walked down the street.

On Saturdays he had a nickel to spend for candy. Sometimes he wished that he could spend it for an ice cream cone, but he did not dare ask. For always, just before they went back to the livery stable, his mother would take him to an ice cream parlor and they would sit on the wire-backed chairs and eat sundaes out of a dish. His mother ate slowly and properly, and he tried to do the same.



THE FIRST TIME HE saw Jake on Main Street, Jake was walking with his mama. The two boys saw each other when they were still some distance apart and smiled a tentative greeting. He felt his mother's hand tighten on his. When he looked up, he saw that her chin was higher than ever and that she looked ahead, very straight. She was making him walk faster. So he only looked at Jake. He did not say hello. Neither did Jake.

He could not remember when the awful thing happened. It might have been the next Saturday. He was again walking with his mother, but she was not holding his hand this time.

They had almost reached the place to cross Main Street and start back on the other side. It was where there began to be no more stores. He was aware that his mother had stiffened and was walking a bit faster, even before he saw Jake approaching with his mama. He looked up and saw that his mother was staring very

intently at a shop window, though it was only a harness shop.

AS THEY PASSED, HE MET Jake's stare with a haughty unrecognition. And then his eye lighted on half a dozen hard green apples that had rolled into the gutter as they tumbled from some passing draught. He grabbed one swiftly and hurled it with all his force at Jake's unsuspecting back. With horror he saw it hit not Jake, but Jake's mama. She looked over her shoulder and saw him, guiltily frozen to the spot.

Time stood still for doom to fall on him. He waited, and nothing happened. Then he walked on with his mother. She did not seem to know that he had been away from her side. If she knew, she gave no sign.

HE WAS SICK with terror. He could not eat all of his sundae. And when he got home he could eat no supper at all. He was put to bed on the assumption that he must be coming down with something. He wished for the punishment of castor oil, but none was given him. By Monday he could forget, for a little while at a time, what had happened. Then there was Tuesday, and the alley where Jake lived.

When he told his father that he believed he would stay home today, his father only laughed and said, "I can't get along without my helper."

If Jake's alley had been near the beginning of the trip, the misery would have ended sooner. The trip was never so long as on that day. Jake was playing just outside the fence, and his mama was only a few feet from the gate, hanging up clothes.

Mr. Romig got out the dozen eggs that Jake's mama bought every Tuesday. "How would it be if I leave Will here to play with Jake for an hour?"

He was painfully aware that neither Jake nor his mama said anything, but his mother seemed not to notice it, for he went on talking. "I have to go to a lawyer's office and that is no place for a lively boy. I'd like to leave him here with Jake." He took out his watch. "I'll be back in exactly an hour," he promised. "Be a good boy, Will."

Now, after more than half a century, his heart still pounded, remembering the terror that had gripped him as he stood there in the alley and watched the wagon drive away without him.

SOME KIND OF PEACE HAD to be made. Jake's mama had gone back to hanging up clothes and she was humming an unpleasant tuneless sort of a hum.

His feet were heavy. It took him a long time to shuffle his way through the gate. All the while Jake was squatting in the alley, perfectly still, watching.

He was behind her at last. "I'm sorry," he began in the way he had been taught. His voice sounded so far away he was afraid she would not hear him. "I'm sorry. It wasn't you I meant to hit."

Jake's mama stopped humming and hanging clothes. Her black face was neither friendly nor unfriendly as she looked at him. She looked at him so long that he was afraid he would not be able to keep from crying. Then she relaxed and said, more to herself than to him, "I guess it just naturally comes hard for some folks."

In a surge of gratitude and new-found understanding, he blurted: "It isn't hard. It isn't hard for me. I like Jake. I really like him." And he ran through the gate to where Jake was waiting. He looked back, and he saw mama, standing with her hands on her hips, shaking her head. "Honey, I don't mean you. I don't mean you."

He did not know whom she meant, yet it did not trouble him. It remained one of those things which grownups say that seem to have no meaning. And so it was not long until he had forgotten it.

THIS AFTERNOON IN THE COURT, seeing those two people so startlingly like his own parents, recalled the whole thing to mind. But it was remembering, oddly enough, what Jake's mama had said, that made the pieces fall into place until they were a story. For now of course, he understood whom she had meant when she said, "Honey, I don't mean you."

There was a knock at the office door. Judge Romig got his feet off the desk just in time. He was surprised to see that it was Miss Jones, for she was not one to stay after quitting time as he so frequently did.

"The Hawkins case comes up again tomorrow," she explained as she laid a folder on his desk. "I thought you might like to study it."

He knew she meant that he should study it, but he thanked her amiably. "About this boy, John," he began as she started toward the door. "I want to say that I had a reason for giving the order I did. The case is so exactly like one I knew years ago, that I'm willing to take a chance it may turn out the same."

"And if it doesn't," Miss Jones said drily, "we can still try the psychiatrist."

Judge Romig agreed. "There is one thing, though, that I don't understand," he admitted. Miss Jones was already through the door so he had only himself to talk to. "And that is, why the influence of one parent wins over the influence of the other, in a child." Very possibly neither Miss Jones nor the psychiatrist knew the answer to that one. But Judge Romig had the faith to believe that, given a chance, the right one would win.

FIVE MAKE A FAMILY



Brief Service

WE COULDN'T HAVE HAD A more perfect morning for our homeward trip. The whole world seemed green and blue and gold. Even the gravel under our tires made a happy sound as we pulled out of the driveway onto the concrete.

The children were still waving, but I settled back in my corner of the front seat with a contented sigh.

Dan looked at me enquiringly, but I just smiled. To have said I was glad to be going home would have sounded as though I hadn't enjoyed our visit at his sister's when I had.

AS HAPPENS SO OFTEN, he said it for me.

"Nicest part of going away is coming home, isn't it? Joan and Tom are a swell pair and it was good to see Mother, but I'm keen to get home. Wonder if we have any garden left?"

"I wonder. But drive carefully, mister. I certainly am not overjoyed to be driving home on Sunday. You hear of so many dreadful accidents over week-ends!"

"Right you are, madam. Anything else, please?"

"Well," I watched him for a minute to see whether Dan really wanted me to say everything I was thinking or whether I'd said enough. "I hope you won't be so eager to hit one of the larger towns at church time you forget the important thing is to get home in one piece."

Dan laughed. "So that's what you really think of my driving!"

Susie was afraid she was missing something. "I want to sit front," she demanded.

"You can't," explained Pete. "We decided to let Mother take a rest on the home and not have children climbing over her."

"And that means you," Karen added. "I don't climb on people, because I'm nine. And Pete doesn't do it much since he's six. But three-year-olds don't know any better."

"I don't climb on people! I do not want to sit with Mommy!"

"All right, Susie, I'll take you up here after we stop the next time but I don't want you to climb over the back of my seat and muss your dress. We want to look a little bit respectable when we go to church."

"Besides," said Pete, "you would knock Mother's hat off and they wouldn't let her in the church."

Dan and I looked at each other. Let it go. Time enough to straighten out the hat business later. Susie seemed satisfied and peace descended on the car for a while. The concrete slipped swiftly under us as we zoomed along.

KAREN AND PETE WERE GETTING tired of watching the landscape and I started to play a game that involves counting the livestock on either side of the road, when I noticed that Dan was glancing from his watch to the clock on the dashboard.

"Wish I knew which to believe. My watch says 9:30, but the clock says 9:00. I guess the clock is nearer right. My watch has been running a little fast."

"But not that much, surely!"

"Maybe not. I guess we'd better compromise and call it 9:15. We can check it as we go through the next town."

The next town loomed up a few minutes past 10. As we approached, the familiar Lutheran roadside markers began to appear. Pete and Karen grew so excited about who saw them first, I was glad we were coming to a stopping place. They needed to stretch a bit.

Following the signs, we found the church without trouble. We stopped at a gas station a block down the street, and I took the children in to freshen up while Dan had the tank filled.

We found a somewhat troubled father waiting for us as we came back.

"I THOUGHT ALL THE CHURCHES around this neighborhood started at 10:30, but I haven't been here for some time and things have changed. The service is at 11. That's pretty long to wait with the children—not to mention that I hate to lose so much time in this traffic. What say we go on to the next? It's only 25 miles and we can make it easily by 11."

"Sounds all right to me. We can stay clean that far."

"Then hop aboard. These trucks are crawling right along and I'd like to pass most of them before we get to the hills."

We climbed back in our places. Susie sat in front. Pete and Karen formed a sneering section for the new game of passing trucks. On the long flat stretch just outside of town, we swooped around one after the other. I have too much confidence in Dan's driving to say much, but my feet nearly pushed through the floorboards several times.

As the hills loomed ahead of us, two large trucks were in the lead. They were slowly rolling, however, and there was no chance of catching them without doing something foolish. Dan leaned back re-

signedly as we hit the first rise. We slowed. Then we crawled.

"Gives us time to admire the scenery," I suggested hopefully.

"Gives us time to be late for church, too. We'll never make it by 11, now."

"Oh, well, a few minutes won't matter, will they?"

IT WAS AFTER 11 WHEN we slid into a parking place near the next Lutheran church. With the discrepancy in our timepieces, we couldn't be sure how much past 11 it was, but we knew we were late.

Although the outer doors were open, those to the nave were closed and there was no one in the vestibule. (I know I should say *narthex* but I can't make it sound natural.) However, we could hear the congregation singing and we thought it would be a good time to go in.

"No ushers," murmured Dan. He's on the worship committee of the council and proud of the ushering at home.

We found seats about half way down the aisle, bowed in prayer and, glancing at the hymn board, turned to the first hymn. That wasn't it. They must be on the second. We looked that up. When that turned out to be a wrong number, I felt myself growing flustered. I looked at Dan out of the corner of my eye. He was as red as a beet!

I looked back to the chancel. The choir was coming down the aisle!

We bowed with the rest of the congregation for the final benediction, but it was hard to be reverent when I was so embarrassed. All the time the acolyte was extinguishing the candles, I could feel Karen's puzzled gaze.

Pete, however, was practically bouncing with glee. He could hardly wait for the organ to boom forth to exclaim, "That was the shortest church service I ever went to!"

The Gospel for the Fifteenth Sunday after Trinity (September 2) is written in Matthew 6:24-34

"KNOW THE BIBLE" SERIES by PHILIP R. HOH



WILL YOU SERVE Yahweh or Baal? This was the choice. Elijah thundered down the slopes of Mt. Carmel to the assembled people of Israel.

The people had forgotten their promise to Joshua, that they would have no other gods before Yahweh (Jehovah). Though they had been led through the wilderness and into Canaan under the banner of God; though they had conquered Jericho and much of the Promised Land under leaders sent by God, though they had established a nation through kings like David, dedicated to God; now they turned to worship the god of the Canaanites, Baal.

Elijah was furious. The people argued that worshipping two gods was twice as safe as worshipping one . . . that other nations had many gods . . . that in Canaan one should do as Canaanites do.

Though Elijah could not force the people to change their ways and could not prevent them from wavering between opinions, there was one thing he could do. He could make it clear that they could not *serve* both God and Baal. God tolerated no rivals, for none existed. God *or* Baal. Either, but not both!

I REMEMBER, FROM MY HIGH school days, that an ambitious friend of mine tried to go steady with two girls at the same time. He tried to keep on dating both regularly, tried to convince both of the sincerity of his affection—as he had convinced himself. He soon discovered that he could persuade neither of them of his devotion.

Today he is married to one, has for-

gotten the other, is happily married. is his wife.

These two illustrations lead me to Gospel lesson for Sunday.

NO MAN CAN SERVE TWO MASTERS. This is usually true of human relationships; is infallibly true where God is involved. You cannot serve God and anything of Wealth of any kind demands enough of your time and energy that, if it becomes your master, you must put God second at best.

One trouble is that most people are unaware when material things have become their masters. People have an amazing pride. It makes them imagine that they are masters when actually they are slaves. People with material things are all too often like a small boy walking a large dog on a leash. The boy is leading the dog only so long as they both happen to be going in the direction the dog wants to go.

One way to tell whether you have things or the desire for them become your master, is to note how anxious you get about them. If, for example, you are more concerned about food or clothing than about God, then you have become a servant of food and clothing, and not God. You cannot serve both God and mammon.

THE WORDS OF OUR GOSPEL lesson translated "take no thought" should read "be not anxious." Jesus is not advocating thoughtlessness. He is telling us to be troubled. In this Gospel Jesus sets up an order of values. He points out that God is of more value than food, and the b-

of more value than clothing. Our concern for life and body should take precedence, therefore, over our concern for food and clothing. Seems too obvious to mention, doesn't it? But think of the people who hurt their lives through their use of foods and who ruin their health through their concern over appearances!

Besides, Jesus continues, God gave us life. He can be counted on to provide for its upkeep in the way he thinks best. Jesus does not indicate that God will provide all we want, or give us luxuries, or even give us some of the items we have grown to think are essentials. But what is truly essential, he will provide.

THERE IS MUCH POETRY in the Bible. Two outstanding stanzas are here created by Jesus to illustrate his argument. Unfortunately we generally judge poetry by its rhyme rather than its rhythm. Hebrew poetry did not rhyme, nor was its rhythm set up in measured beats like much English poetry. Hebrew poetry had a rhythm of ideas. Note these two stanzas from Jesus. (I have translated freely in order to show the thought sequence. You will see that the thoughts, which are numbered, parallel each other, and that the second stanza adds to the first.)

Consider the birds of the air,

- 1) They neither sow nor reap.
They store no food in barns.
- 2) Yet the Father feeds them;
- 3) You are worth more than they.

Consider the lilies of the field,

- 1) They neither toil nor spin.
(But Solomon in all his glory
Was not arrayed like one of
them.)
- 2) If God so clothes the grass—
Today alive, tomorrow burned—
- 3) Much more he'll care for you.
Why, then, your lack of faith?

THE LILIES MENTIONED by Jesus may refer to a purple anemone, and so form a contrast with the royal purple robes of Solomon. The grass of the field was frequently used by Hebrew writers to illustrate the shortness of man's life. (See Isaiah 40:6-8 for an example.) Jesus uses the old illustration in a new way: If God will give so much attention to something as short-lived as grass, how much more attention will he give to the needs of his children!

The sentence, "Which of you, by being anxious, can add to your height?" apparently is inserted to remind his listeners that the care of body and life are pretty well out of their hands anyway. It does no good to be anxious about them.

Jesus points out that other peoples, without an understanding of God, are concerned about food and clothing. They do not realize that God provides us with our daily bread out of his wisdom and knowledge of our need. We, who know that God takes care of his own, need have no fears.

Up to this point Jesus has been pointing out that life is more important in a scale of values than food or clothing. Now he adds the supremely important at the top of the scale. As life is more than food, so the Kingdom of God is more than life. Food is subordinate to life, and this life is subordinate to the Kingdom.

No man can serve two masters. He must choose one master and serve him only. Those who serve food or clothing, or even life itself, are dedicated to inferior lords. Those who serve the Kingdom of God are consecrated to the highest realm of being. Their Lord will see to it that his servants are cared for. Those who serve the Kingdom, and they alone, need have no fears.

God or Baal? God or things? God or life? Either—not both.

Personal Problem Clinic

Marriage without love?

QUESTION: For a good many years I held a good position in the East. But I got "fed-up" on living alone, without any prospects ahead, and I decided to go to the Pacific coast. I have been on the west coast for nearly two years, holding a position similar to the old one.

But things have changed. I met a man of 40, who owns and operates a ranch—a real one, of several hundred acres. I have been going out with him, and found him of a high quality. He insists that he loves me, and, judging from his whole manner, I believe he does. He wants me to marry him.

Thus far I have given him no answer. I came east to close all my affairs, for I have decided to stay on the coast. I have promised Allen to give him an answer after I return from the east. But I am in a difficult dilemma. I want to be married. I don't want to live out my entire life as an "old maid." I ought not to wait much longer. But, candidly, I don't love Allen, and I have told him so. I respect him for what he is. My inclination, however, is to marry him.

REPLY: A strong mutual love is a requisite for the finest kind of marriage, one that is happy and successful. Even with that sort of devotion, marriages sometimes go on the rocks.

Despite the desirability of a nice home and financial security (if there is any such thing), a marriage on such a utilitarian basis is very risky. There have been marriages in which the principals were not deeply in love, but later fell in love. If that were to happen to you all would probably be well. But there is the gamble. Who knows what may happen? A loveless marriage is really a contradiction in terms, and an attempt at it is to move against the lessons which the experience of the race have taught. If you say yes you will be taking the risk knowingly.

You will have to weigh these matters carefully. If you go ahead, do it with a

resolution to be the best possible wife, with an attitude of receptiveness to development of real love. But the best course will be to hold off a final decision for a while longer, in the hope that love will arrive at greater certainty.

Church and home

QUESTION: Is it possible that the church would do anything to help break up families and to create problems? One would think so, but it is happening.

There are too many meetings to which various family members are expected to go, and too many activities—the auxiliary meetings, workers' conference, parish leader meetings, vacation school, week-day school, committees, visiting for a number of purposes, planning sessions, social occasions, sewing for various causes, and what does the list end?

Meetings and obligations outside the church and others, such as school-related activities, YM, YW, clubs, and other groups. All obligations outside the home create problems for parents and the family. They tend to pull the home apart. How can family members get acquainted? When is the time for worship, a family council, or other home activities?

I don't want to complain, even though I have a right to do so. Actually, I just want to place the problem before our church people. What can we do?

REPLY: 1. Church night, with a concentration of a number of meetings on one night, would reduce number of nights.

2. Enlistment of more workers and redistribution of the obligations would lighten down the duties of each—if more people can be inspired to work.

3. Could some organizations double

4. Could all meetings and most activities be concentrated on Sunday afternoon and evening, and thus make Sunday a day for Christian activities?

—EARL S. RUDISIL

Education without God

Christian Education in a Democracy (The Philosophy and Practice of Christian Education). Frank E. Gaebelstein. Oxford Press. 305 pages. \$4.

Anyone with a concern for Christian education today, from the nursery to the university, needs to face realistically the issues raised by this forthright study of educating Christians in modern America. Though the reader may come to a different conclusion, he will be well served if he is stimulated to think and act.

The basic purpose of this report is to analyze and evaluate the efforts at providing Christian education in the various educational institutions of America. Once the proposed standard of measurement is stated, there is little to criticize and much to praise in the thoroughness and objectivity of the application of that standard to the contemporary educational scene.

These findings deserve serious consideration of Christian parents, pastors, school teachers, administrators, college professors and trustees—in fact, all those concerned with the church's educational task. The author begins with a vivid picture of the tragic result of the novel American experiment of bringing up children without any religious instruction "in the name of the principle of separation of Church and State and in behalf of freedom from authoritarianism"; and the vain hope that "the individual potential and atomic armament, plus faith in democracy, lip service to God will enable somehow to get by." He says: "American culture suffers from the inner conflict of looking up to the high ideals of the Sermon on the Mount but balking at whole-souled commitment to the saving Christ through whom alone these ideals become real."

The characteristically secular education of our day starts from a false view of human nature to be educated and so is rendered futile from the beginning. Christian education, on the other hand, would deal with a human nature created in God's image but tragically marred by separation from God—human nature needing to be renewed by fellowship with the redeeming Christ.

The Christian school, whatever age or vocational level it serves, will have as its fundamental aim the realization of an intelligent and practical life-commitment to the God of Jesus Christ. On this account all teachers must be convinced Christians, for no matter what he is teaching "a Christian teacher can no more hide his basic religious presuppositions than an unbeliever can hide his."

The unifying and integrating factor in such a school will be Christ and the Christian implications of the subjects taught. For the students there will be a balance of compulsory matters such as courses in Bible, and chapel worship, and voluntary services and contributions in religious fields. Moreover a Christian educational institution will apply Christian ethics to all its inner and outer relationships—matters of financial policy, salaries, debt, the handling of discipline, athletic policy, public relations, admissions standards, etc.

In the light of this ideal a summary analysis is attempted of religious education in the public school, the independent elementary and secondary schools of our land, the Christian colleges, the so-called Bible institutes and colleges, the Sunday school, daily vacation and weekday religious schools, together with the problem of how to get an adequate supply of properly trained religious teachers and Christian textbooks, especially in the social and scientific fields. One of the basic hopeful insights is the observation that Christian education, like all education, is not limited to formal and controlled conditions of schools. Much can and should be done in the less formal opportunities of the home and church.

Bethlehem, Pa. WM. C. BERKEMEYER

Dangers of the Ministry

With Singleness of Heart. By Gerald Kennedy. Harpers. 157 pages. \$2.

This book, written especially for the clergy, is a frank discussion of the minister's temptations, magnificent opportunities, and high position as a leader and pastor.

Starting with a chapter on "The Double Minded" in which he exposes some of the pitfalls confronting the ministry, he leads on to seven chapters in which he presents the opportunities of the calling in a very challenging light. Among these chapters in which the minister is portrayed as Pastor, Evangelist, Revealer, Saint, and Leader, perhaps the most arresting is that of Repairer. The author makes much of the fact that it is the minister's task to help bridge the chasm between man and God, and help restore the shattered moral standards of our world.

The author is very apt with illustrations at every point. His plea for "Singleness of Heart" in the ministry is most urgent and effective. Only the most devout, or the conceited, can read this book without feeling that he is being "hit between the eyes."

Laymen, as well as clergy, will find it profitable and stimulating reading. Of special interest to the laity will be such points as which is more important, budget or missions? wherein is the greater moral responsibility—the distribution of a fortune or the acquiring of it? where should we look for praise—from men or from God?

GEORGE J. BAISLER

New Kensington, Pa.

Optimistic About Man

The Redeemer. By William R. Cannon. Abingdon-Cokesbury. 224 pages. \$2.75.

An interesting work by a young theologian and professor at Emory University, this book is a study entirely of the work and person of Jesus, and can be read profitably by pastor and layman alike. Christ's deeds excel uniquely all other deeds. Therefore he is our prophet, judge, priest, teacher, leader, ruler of nature, very God of very God. "We see the man through his work. What he does decides who he is."

Though you will find pleasure in reading this book, you may not like what the author says about the social gospel and you may not agree with some of the implications in the last chapter, where he depicts God as being too much like a man.

Above all, you will question what he has to say about faith. Based upon a few gospel incidents, part of the book differentiates easily between grace, as God-initiated, and faith, as man-initiated. Man has power through faith, which God merely inspires. Man can accept or reject God's grace as he purges it from his heart. Correctly defining sin as a "disposition of the soul" rather than an act of conduct, the author too readily assumes that this sin can be easily removed. Man can be sinner and saint at the same time. It is "impossible for him (God) both to hate the sinner and to love the sinner at the same time. For if sin cannot be removed, "God has no control over unrighteousness and is unable to save a man from sin."

The author has a more optimistic view of man's ability to come to God than the biblical testimony warrants, but his primary concern is not man; he deals with the person and work of Jesus, whom he exalts as the Father and God of very God, and for this the book is worth reading.

JOSEPH B. MORSE

Brooklyn, N. Y.

As a Mighty Stream. By Julian Morgenstern. Jewish Publication Society of America. 194 pages. \$4.

For anyone interested in the Reform movement in Judaism, this is a valuable book. In a series of essays delivered over a long period of years, the author studies the historical development of this movement as well as the inward nature of its values. There is also an essay on the assimilation of the Jew in America.

Writing in a level-headed style of historical inquiry, Dr. Morgenstern gives an impression of considerable reflection and authority. However, the range of these essays in time, from 1915 to 1947, and the necessary recurrence of his basic ideas in most of them make them too repetitive and remote.

OVERSEAS

FRANCE: Strasbourg. July 23.—In France, the question of baptism of children is a very present issue, is being debated strenuously at present. The recent decision of the National Synod of the Reformed Church of France on the baptism of children has troubled many. The Rev. Rene Ritz, in *Fraternite Evangelique* of July 1951, reaffirms the Lutheran position.

"In other churches there is a great deal of discussion of the question of the baptism of children. People are asking if baptism should not be reserved for adults, or at least for those who have decided personally to enter the Christian life and persevere in it.

"For our church, this question does not even come up. If the Bible does not give a precise indication of the age of the candidate for baptism, it does show us the solicitude of Jesus for little children. It points out to us that the kingdom of God is for those who are like little children, and that no one can enter it unless he becomes again like a little child. The church cannot follow the example of the disciples in sending away little children who are brought to Jesus . . .

"The sacrament, in the Lutheran church, is not merely a symbol; it is a means of grace—it actually brings to man a gift of God . . .

"Luther insisted that it is the Word of God which gives baptism its significance. It is the Word of God—his promise, certainty, pardon, new life—which comes to us in baptism as it came to us in the human form of Christ. There is a close tie between the sacrament and the incarnation, and those who cannot accept the idea that a material element, such as the water of baptism, can carry something spiritual are denying at the same time the penetration of the human by the divine. Are they not refusing to believe in the full redemption of man?"

NORWAY: Oslo. Aug. 1.—FAR-REACHING organizational reforms for the Church of

Norway, under study since 1945, were proposed in a report presented by Minister of Ecclesiastical Affairs Lars Moen to the King's Council.

The reforms, which may be approved by the Norwegian Parliament early next year, would provide the church with an official organization on the diocesan and national levels for the first time, and enable laymen to take a prominent part in church administration.

Passage of the enabling legislation, church leaders said here, would climax more than a hundred years' struggle for church reforms. The Lutheran Church became Norway's state church by special law in 1814. Separation of church and state is not involved in the present proposals.

Minister Moen's report, which sets forth the reform plan, was based on a preparatory series of recommendations made in 1948 by a special state-appointed commission headed by Bishop Eivind Berggrav, who was then primate of the church.

Under the proposed organization, the advisory diocesan councils set up in 1933 would be replaced by executive councils which would share with the bishops the regional administration of the church.

On the national level, co-ordination of the work of the diocesan councils and supreme authority in spiritual and internal church matters would generally be vested in a new church council.

The chief change made by the government in the proposals of the special commission involved the composition of the church council. While the commission had proposed a 25-member body, the government raised the number to 33.

The five-member diocesan councils would include, besides the local bishop, one minister and three laymen elected by the parish councils. One of the laymen would be connected with public school work.

The predominance of laymen in these regional bodies assumes additional importance because of the fact that among the church affairs to be handled by the diocesan councils is the nomination of candidates for bishop.

MOVIES

FAMILY

ALICE IN WONDERLAND (*RKO-Disney*). The famous Lewis Carroll story of the little girl who goes down a rabbit hole into a dream-world wonderland.

All in a golden afternoon Mr. Disney places two Victorian misses in a most idyllic setting, changes the "dry" tale of the Mouse to a history lesson being given by Alice's disciplinary sister, and by the time the Rabbit hastens by, the mood of Lewis Carroll's ALICE stories is definitely and permanently shattered. From that moment forward the gentleness of Carroll's Victorian tale is gobbled up by a kind of mid-twentieth-century frenzy. This is not to say that this tele-scoped version of ALICE and THROUGH THE LOOKING GLASS is all bad—far from it. Technically this is a brilliant achievement. Alice's tumble down the rabbit hole is delightful, as are her "ups" and "downs," but the animated Alice never quite wins one. Some of the characters are completely charming as to voice and animation—notably the Caterpillar with many feet encased in fetching little turkish slippers and gurgling voice whose words take form in smoke. But the last half of the film is raucous and noisy to the point of exhaustion. Even the charming maneuvers of the Deck of Cards and the Croquet Game cannot atone for the unfortunate character who combines the worst qualities of the Duchess and the Red Queen. The tunes are adequate but no more. Altogether, this is a frenzied opus, and one hopes that sometime one single dream will be left to Mr. Disney—that of a non-buck-toothed rabbit strolling complacently alone, murmuring gently, "Restraint, restraint, restraint."

CATTLE DRIVE (*Universal-International*). The spoiled, 12-year-old son of a railroad official wanders away from his father's private car and is picked up on the desert by a camp of cattle herders. With them he shares the excitement of a cattle drive and the pur-

suit of a wild stallion, learning to shoulder his share of work and responsibility.

It is a character study interwoven with a lively plot with beautiful scenic background. Social and ethical values are to be commended and some sound advice to young people is dispensed along with excellent entertainment.

ADULT AND YOUTH

BRIGHT VICTORY (*Universal-International*). An army veteran, blinded in the North African invasion, learns to adjust his new life through the training program at Valley Forge Hospital. He finds fresh hope in self-reliance and in the love of a close-sighted girl.

Director Mark Robson and a fine cast headed by Arthur Kennedy deserve much credit for this excellent drama. Avoiding sentimentality and over-emphasis, they have shown the splendid work being done in veterans hospitals, the therapeutic procedure, the well-timed visit home, the disillusionment and the understanding encouragement from sighted and blind alike. Especially convincing is the gradual development of the young man as he realizes that ultimate security must come from within himself.

A clergyman has been chosen to use some tactless remarks to Larry about his affliction and upset him emotionally. This seems pointless and unnecessary.

FOUR IN A JEEP (*United Artists*). A drama of life in present-day Vienna portraying in a deeply touching story the difficulties in the way of solving human problems amid tensions between representatives of four occupying powers. The plot does not say anything; it is an exploration into intangibles as well as an investigation of facts. Yet the film is fascinatingly interesting.

TAKE CARE OF MY LITTLE GIRL (20th Century Fox). A young girl becomes disgusted with the attitudes of a sorority house to which she is pledged and refuses to join.

Snobbishness, exclusivism, the emphasis on a caste system seem to outweigh any advantage of "fraternal" spirit in this one-sided exploration into the workings of college and undergraduate sororities.

Organ Builder

The new pipe organ at First Church, Decatur, Ill., will have 3 manuals, 45 ranks of pipes, and a harp. While so fine an organ is a story in itself, what makes this one exceptional is the fact that it's been built by one man.

The Rev. Roland G. Riechmann and the congregation sponsored a DP organ builder from Estonia, Harry Kriisa. When he arrived with his wife and small daughter they were housed in the parsonage, until a member of the congregation loaned them the down payment on a little home of their own. The super concert organ is this DP's way of saying "Thank you" to his sponsoring congregation.

The story of Kriisa craftsmanship begins with Harry's father, an expert organ builder. He taught the trade to two of his four sons. The third became a pastor and the fourth an organist. Their work was interrupted when Estonia was seized by the Russians.

Harry fought in the Estonian army and was wounded. After his recovery, he joined the DP ranks in 1945. In the DP camp he met a nurse. They were married in a chapel at the camp and their daughter Mary was later baptized there.

Now Harry has established a fine reputation in the Illinois area as an expert organ craftsman. His work rebuilding the First

Church organ will be a great asset to the congregation (see cut page 43).

Two Hold Three

Two girls from Zion Church, Knoxville, Tenn., hold three important Luther League presidencies. Miss Betty Ann Byers is president of the Luther League of the Virginia Synod, while Miss Mirrell McCammon heads the Knoxville Conference Luther League and also the organization in her home church. Naturally, with this kind of leadership, Zion Church has one of the largest and most active leagues in the Virginia Synod (see cut below).

Cited for Gallantry

Chaplain (Captain) Frank E. Helsel has been awarded the Silver Star for gallantry in action. Under heavy mortar fire at a front-line position near Hyon-ni, Korea, he "boldly and valiantly attended several wounded men, carrying one seriously

wound man to a place of safety and administering first aid which saved his life," said the citation released by the Office of the Chief of Chaplains.

Chaplain Helsel is a native of Hollidaysburg, Pa., and a member of the Pittsburgh Synod. He graduated from Gettysburg College and Gettysburg Seminary and was pastor of St. Mark's Church, Jeannette, Pa., before entering the military service in 1942. After his release from the Army he served Grace Church, Youngstown, Ohio, but re-entered military service in 1947. He has been serving on the Korean front with the Headquarters Co., 38th Regiment, 2d Infantry Division.

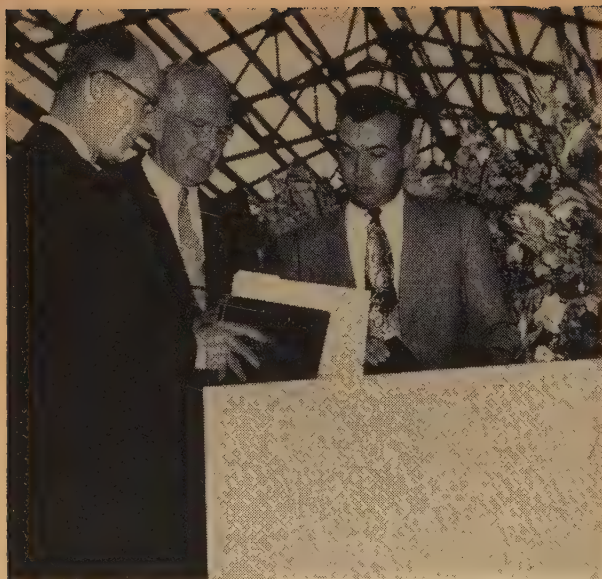
Golden Jubilee

Fifty years as musician, organizer and teacher of the Good Cheer Sunday school class for St. Mark's Church, Mechanicsburg, Pa., is the notable record achieved by



CONGRATULATING THE PRESIDENTS

Miss Byers and Miss McCammon with Pastor J. G. Killinger



Miss Edith E. Fegley. Four of the eight original members of the class were present on a Sunday in early August to help celebrate the milestone in Miss Fegley's career, as the class had its largest attendance.

Beside her achievement in teaching, Miss Fegley was first superintendent of the Cradle Roll, organist for both Sunday school and church and was active in the Women's Missionary Society and other organizations. In

"The Great New Church for the New World" which is being built by Messiah Lutheran Church in Philadelphia held its cornerstone laying celebration Aug. 5. Central Penn Synod President Dwight F. Putnam, Dr. Ross Stover and Rev. Charles E. Fair participated.

In addition to attending many church conventions, she was a delegate to the World Sunday School Convention in Oslo, Norway, in 1936.

A teacher in Pennsylvania public schools for 46 years, she was a faculty member at John Harris High School in Harrisburg at the time of her retirement in 1948.

Miss Fegley's father was Dr. H. N. Fegley, who for 51 years was pastor of Mark's Church. Her brother is Dr. Charles K. Fegley, pastor emeritus of the Church of the Good Shepherd, Weehawken, N. J.

Camp Lutherlyn Adds Assembly Hall to Growing Facilities



Latest addition to the Pittsburgh Synod's Camp Lutherlyn is this assembly building, Rice Memorial Hall, named in memory of Mrs. Elmer F. Rice, wife of the donor of the sizable gift that made the building possible. During her lifetime, Mrs. Rice organized 13 Women's Missionary Society groups and was secretary of her conference or synodical society for over 30 years.

In collaboration with her brother, Miss Fegley wrote a three-act play. She also wrote and directed the historical pageant which highlighted the 70th anniversary celebration at St. Mark's in 1941.

Blind Gardener

Very little improvement has taken place in most parts of the world since May, but a small piece of earth on a vacant corner in West Philadelphia has changed greatly for the better. Cause of the change is the effort of a blind, deaf and dumb gardener who lives at the Pennsylvania Working Home for the Blind.

David Badger knows a lot about gardening. It's only a hobby, since he helps support himself by rug weaving. However, his 30 x 80 foot, weedless, carefully planned area of zinnias, French pinks, marigolds, Bismarck cacti, asters, dahlias, geraniums and carnations has become a showplace for the neighborhood.

A Braille ruler helped Badger plan the plot. He weeds by touch. Once told the blossom colors, he identifies them from memory. He uses spades, rakes, hoes, waters and even saves his own seeds.

On Sundays, Badger, along with some other residents at the Home for the Blind, is faithful in attendance at Grace Lutheran Church. A woman M. Morrison, gifted blind singer, is sometimes soloist.

BRIEFLY SPEAKING

The Heavens-Dedicate Department: Dr. Gerard Kuiper, of Yerkes Observatory (University of Chicago), says there are "about a billion suns in the universe, each with a family of planets around it. Probably one star (sun) in every thousand, possibly one in every hundred, has a number of dark little worlds like our own earth that are its planetary companions. One can only speculate on the possible forms of life which may have developed on these unknown worlds; it would be very strange indeed if life on these distant planets, millions and billions of miles farther away than the sun's most distant planet, Pluto, should be at all similar to life as we know it here on earth."

A former movie actor, Eden Nicholas, who once starred in love scenes with Hedy Lamarr, was recently installed as pastor of Grace Church, Deephaven, Minn. Prior to entering Northwestern Seminary he was under contract with Hollywood's RKO studios, played a poet in love with Miss Lamarr in "Experiment Perilous," also appeared with Robert Young and Dorothy McGuire in "Enchanted Cottage." Pastor Nicholas was ordained by the Northwest Synod this past May.

When Pastor Werner Jessen reported on ministerial education at the Pacific Synod convention, someone asked "Is there going to be a campaign to recruit men for the ministry?" Quickly he responded, "There's such a campaign going on now—it began 1900 years ago."

"Something borrowed, something blue" is part of an old rhyme for brides. It took an unusual twist when a search for a kneeling desk for a formal wedding at Zion Church, Trinidad, Colorado, proved fruitless until Pastor Howard Bream called the local Roman Catholic priest. The priest was glad to help out and the Lutheran couple had its union blessed as they knelt on a borrowed Roman Catholic prie dieu.

Bathing suits and sportswear were the fashionable attire for a congregation of about 350 which attended the first "drive-in" service sponsored by the Massachusetts Council of Churches. Held at the Neponset Drive-In Theater on the main road from Boston to Cape Cod, the service is intended to combat summer religious backsliding. Dr. Ernest Mills, Boston Methodist preacher, spoke over the same loudspeaker which the previous night carried the voice of Randolph Scott.

PITTSBURGH SYNOD ADVANCES MISSION PROGRAM

By DONALD L. HOUSER

Changing conditions are bringing new opportunities

Another chapter in the March of Missions is being written in the Pittsburgh Synod in 1951. It is a chapter unique in many respects. Changing conditions have brought new problems and new opportunities. With faith and vision the church is meeting new situations. It means a stronger church tomorrow, a church that is awake, striving to serve people.

Some aspects of our program this summer are indicated in the news from the mission front.

CHANGING CONDITIONS, inadequate buildings, and poor locations have led several congregations to relocate. Rather than mark time they possessed vision and accepted the challenge, but needed help was given by mission agencies.

CALVARY, SHARON, the Rev. Raymond Agnew pastor, is moving one mile into a fine, growing residential area. A large church is being erected, replacing a small building on a side street with no parking facilities. Lutheranism in this area is being strengthened immeasurably.

ADVENT, WILKINSBURG, the Rev. John Spielman pastor, is relocating on Graham Blvd., on fine lots, one mile from their old, temporary church building. They move into the center of a growing community and are assured of future growth.

ST. JOHN'S, EAST MCKEESPORT, the Rev. E. M. Miller pastor, is relocating on the Lincoln Highway and the first unit of their church is nearing completion. An inadequate building on a back street was sold and a new day dawns for St. John's.

HOLY TRINITY, N.S., PITTSBURGH, the Rev. William Keil pastor, formerly located in

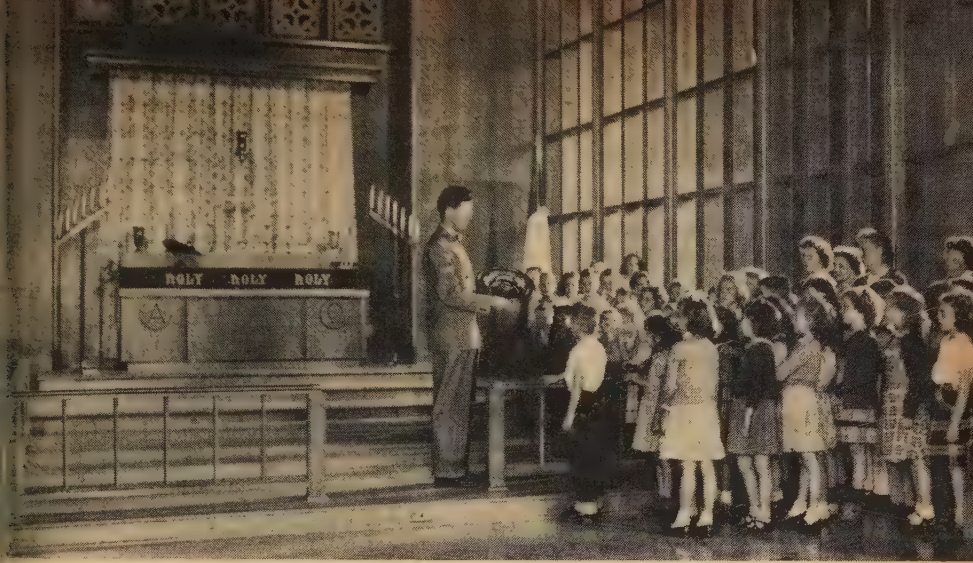
Woods Run, purchased a house and lots several years ago on Brighton Road. Since then this house was their place of worship. This summer a church is being erected.

HARMONY GROVE CHAPEL, the Rev. Reuben Weber pastor, worshiped for many years in an old country church a mile from any community. Possessing vision, a new church is being erected in a town approximately one mile away.

WHAT IS TO BE DONE when the community changes, when the membership moves into suburban areas? Should the church forsake the community or should it adapt its program to the change? If a survey shows a field, we believe the church should not retreat but stay. But help is needed for the changing program.

MT. ZION, E.E., PITTSBURGH, the Rev. Robert Richter pastor, when its church building was condemned, first thought to disband or move out. But after a careful household survey, the church could not retreat. The old church was torn down, a beautiful new church was erected this spring, and now the program is being adapted to the changing conditions. Because the church cares, Mt. Zion lives.

BETHEL, N.S., PITTSBURGH, the Rev. Robert Herhold pastor, is in the Manchester district of Pittsburgh, at one time a fine residential area. Today the picture has changed. Old residences are now apartment houses. The community has changed but the population has increased. The majority of the membership has moved out. A large church is in need of repair. Bethel, one of the strong congregations of the past, now becomes a mission *with* a mission.



Children Are Taught Meaning and Use of the Sanctuary

In many daily vacation Bible schools this year, pastors took advantage of opportunity for some on-the-spot instruction. Here a Portland, Ore. (Augustana), pastor explains use of the alms bason

NEW MISSION CONGREGATIONS are being organized.

ST. PAUL'S JEFFERSON, OHIO, the Rev. Paul Ruff pastor, was organized in January 1951. It is the only Lutheran church in Ashtabula County outside the city of Ashtabula. Members travel 20 miles to attend church. This summer a beautiful church is being erected with all of the labor being donated. Lutheran people are being reached by the Lutheran Church.

THE LUTHERAN CHURCH OF THE GOOD SHEPHERD, ERIE, the Rev. Paul Himmelman pastor, is our newest mission, located in southeast Erie. A survey showed 7,000 people living here with only one small sect having a church building in the territory.

HOPE CHURCH, FOREST HILLS, the Rev. Frederick Stueber pastor, was organized in November 1950. Hope Church was forced to worship one mile from the lots which were purchased in the growing area. Construction is to begin here this fall.

REFORMATION, RIVERVIEW, the Rev. M. L. Schilling pastor, is building a basement this summer. This congregation has been

worshipping in a fire hall.

MISSION CONGREGATIONS have to go to a commercial lending agency to secure a portion of their money and pay a high rate of interest when they build. Self-supporting congregations and institutions of the synod invest money given to the church commercially at a low rate of interest. The Synodical Board has a remedy for both of these conditions accepting money from congregations, institutions, and individuals, and in return giving adequate security and 3 per cent interest, then lending that money to mission congregations at 3 per cent interest.

LAYMEN ARE INTERESTED in missions. This has been proven by the formation of a Missions Laymen's League. It started in Paintertown and Trafford under the leadership of the Rev. William Kaiser. Men in these two congregations pledged approximately \$700 to be given each year for the purchase of lots and the erection of church buildings. Their nearest neighbor, Holy Trinity, Irwin, the Rev. Paul Schnur pastor, joined the move and now they hope to reach a goal of \$1,000 a year. The movement is spreading. Laymen in other churches are interested.

—NEWS IN THE CHURCHES—

OHIO

New Election Plan

TOLEDO—Always on the alert for ways and means of making its work more effective, Redeemer Church, Toledo, the Rev. Ewald G. Berger pastor, has experimented for the last two years with a new time and method for election of its church councilmen. After electing them at an annual meeting in January for the 33 years of its history it was "suddenly" discovered that the procedure was comparable to changing horses in mid-stream, and that the election was not the democratic expression of the congregation.

Two years ago a drastic change in time and method was made after due change in the constitution. The previous election took place in the midst of the busiest season for the work and activities of the congregation, January. By the time council officers were elected and committee chairmen and personnel appointed and committees began to function, several months of inactivity had resulted.

To remedy this, election of council now takes place in May with their installation the last Sunday in that month. New committees are appointed so each can meet during June to plan for fall and winter activities beginning in September. By July of the year every one of 16 congregational committees had met and formulated plans for the future.

Previous elections at annual congregational meetings were by a small percentage of the communing membership. Ten per cent of the communing membership was counted a full attendance at election meetings. For the new procedure election has been by mail. During the first week in May each family sent a biographical sketch of nominees to the council, including a picture; a ballot to each confirmed member, and a self-addressed stamped return envelope. A deadline for mailing marked ballots is indicated. In the 1951 elections almost 70 per cent of the communing members voted.

On the 16 congregational committees every confirmed member has found a place. N



Because laymen of Russell, Kan., were helping celebrate the community's 80th birthday in a well-known Prairiesta, most of them wore beards when ULCA Secretary Reinartz, center right, and Midwest Synod President Lorin Wolff, center left, arranged a quick visit recently on a side-trip from the Kansas Synod convention (see Story of the Week, page 43)



OP Harry Kriisa working on the organ which he is building as a "thank-you" gift for First Church, Decatur, Illinois. Story on page 37

every one is expected to respond, but every member is considered. New workers and leaders are discovered through this means. Eighty different men have assisted in ushering at the various services of the past year. A Tuesday night work crew takes care of some of the repairs and improvements to the church property. (On a recent work night 20 men were doing cement work about the church.) During the Every Member Visitation this fall members will be asked to state a preference for the committee on which they wish to work. If they state no preference, they will be put on a committee anyway.

The new procedures have meant much to the life and work of Redeemer Church which presently has 700 communing, 1,300 baptized members. E. RUDOLPH WALBORN

PENNSYLVANIA

228th Anniversary Planned

A HOMECOMING and reunion service on Sept. 2 will highlight the 228th anniversary of Emmanuel Lutheran and Reformed Church, Indianland, near Petersville. The Rev. Roy W. Meck is the Lutheran pastor

August 29, 1951

TIME OUT

story of the week

BECAUSE days away from their Church House desks eventually mean nights of concentrated work to catch up with administrative duties, ULCA officials make a collective habit of maintaining close train and plane connections.

That's why ULCA Secretary (F. Eppling) Reinartz's recent visit to the Kansas Synod as official representative of the church was so timed-to-the-minute. From Wakeeney, he was scheduled to dash back east for another important church assignment en route to his desk.

It was during one Reinartz address to Kansas Synod delegates that Laymen Herman Langholz turned to his pastor, the Rev. Theodore Althof (both men were Midwest Synod visitors from near-by Russell's St. John's Church) and whispered: "If only (our) men could hear him!"

"In Western Kansas," responded the cleric, "churches seldom have the privilege of hearing church officials. But let's see what his schedule is; it won't hurt any to ask!"

THE REINARTZ timetable didn't permit any sidetrips; the secretary was sorry . . .

"I could phone the men, could round 'em up for lunch if you could spare that much time," pled Layman Langholz.

After a thoughtful pause, the secretary nodded his head. He figured he could meet the group and still make the train, with luck.

In almost less time than it takes to tell, the churchman, Midwest Synod President Lorin Wolff, Pastor Althof and St. Paul's laymen were seated about a banquet table, eating a chicken dinner hurriedly prepared by the ladies of the congregation (see cut opposite).

"Of all things," commented the secretary later, "the men asked me to tell them how the ULCA budget is prepared! I threw the book at them and they came up for more!"

—DICK SUTCLIFFE

of this historic union church, founded in 1723 and the second oldest congregation in the Pennsylvania Ministerium.

Refugees from the German Palatinate were the original founders of the congregation. Their first church building, a log structure, was used by these early settlers as a shelter during Indian uprisings.

The church was first known as the "Congregation of German Protestants of the Lutheran and Reformed Calvinist Persuasions." Later the name was changed to Moore Township German Church and more recently to Emmanuel. The present building was erected in 1850.

The ground on which the church stands was originally a grant from William Penn. Early Lutheran pastors of the congregation were the Rev. Johann Andreas Frederic and Dr. J. B. Schmucker.

ROCKY MOUNTAIN

President Moves to Denver

ROCKY MOUNTAIN SYNOD's first full-time president, the Rev. John F. Futchs, resigned his pastorate at Trinity Church, Boulder, and began his official duties on Aug. 15. He has moved with his family to the home secured at 1758 Xenia Street, Denver.

A successor has already been chosen by Trinity Church and will come to Colorado on Sept. 1 to take up the pastoral duties. He is the Rev. William S. Avery, who recently organized a congregation at Miami Shores, Florida, and previously served on the staff of the ULC Parish and Church School Board.

ANOTHER FIRST full-time job in the synod is that of associate pastor at Messiah Church, Denver, the Rev. Lyle C. Burns pastor. At a special congregational meeting a call was extended to the Rev. Clarence B. Lund of Ascension Church, St. Paul, Minn. Pastor Lund has accepted and will arrive on Sept. 1 to take charge of youth work, music, and integration of new members.

Three identical Sunday morning services are now being held at Messiah Church, with capacity congregations at each. Guest preach-

ers during the summer were Dr. E. Keisler, president of Central Seminary, Dr. T. Benton Peery of St. Paul's Church, Wichita, Kansas. Vacation Bible school enrollment topped the 230 mark with average attendance about 200.

Pastor John G. Frank, who developed and organized Gloria Dei Church, Denver, resigned after a pastorate of four years to accept a call to St. Andrew's Church, Indianapolis, Indiana. During his pastorate a church and parsonage were built by the Denver congregation, whose membership totals 126.

Called to succeed Pastor Frank is the Rev. Charles A. Davis, who recently developed and organized Bethlehem congregation in the atom bomb city of Los Alamos, New Mexico. Pastor and Mrs. Davis will come to Denver in mid-September.

LUTHER LEAGUERS and other young people of the synod will again be holding their annual convention and camp Aug. 20-23 at Shady Brook Ranch, near Deckers, Colo. Camp director this year is Pastor John

Double Celebration at Doylestown



On the 50th anniversary of the ordination of its pastor, Dr. Bernard Repass, St. Paul's Church, Doylestown, laid the cornerstone for its new educational building. President E. E. Fischer of the Pennsylvania Ministerium officiated. The new building is the first unit of a program which includes a new church and parsonage.



Sister Betty Amstutz on July 1 became head-worker at Philadelphia's Lutheran Settlement House, an agency of the Lutheran Social Mission Society of Philadelphia located in the industrial Kensington section of the city. Sister Betty, a native of Ft. Wayne, Indiana, is a graduate of Wittenberg College and the Baltimore Deaconess Training School. She will be formally installed on Sept. 16 at the Settlement House

lastlack of Casper, Wyoming.

THE REV. HUGH DOWLER, pastor of Trinity Church, Laramie, Wyo., has been compelled to resign because of ill health. He will end his work there on Oct. 15.

A NEW MISSION CONGREGATION will be organized in the rapidly growing Denver suburb of Wheatridge. The Rev. Charles T. Doetz, mission developer from the Board of American Missions, has been assigned to this field and will start work in September.

CLIMAXING his ministry at Trinity Church, Boulder, President Futchs conducted a mortgage-burning service on June 10. Messages were read from former pastors. One of them, Dr. Walter Voss, was present in per-

ILLINOIS: A 30-minute sound film entitled "A Home for Johnnie" has been produced by the Nachusa Lutheran Home for Children for showing to congregations, Sunday schools and organizations. In full color, it runs 30 minutes and depicts the work of the Home.

ILLINOIS: During a recent month the Lutheran Home Finding Society cared for the very large family of 309 children! Referrals included refugee children, children of unwed mothers, and even a 17-year-old boy whom the Society was asked to supervise.

OHIO: Members of the Lutheran Welfare League of Central Ohio have elected Dr. Karl Hertz, head of Capital (ALC) University's department of sociology, president of the board, and have called the Rev. William Kibler, of Pittsburgh, Pa., as chaplain.

PENNSYLVANIA: The Lutheran Service Society of Greater Harrisburg expects to admit guests to the Harrisburg Lutheran Home for Older People on or about Nov. 15. Fifteen applications have already been received for the new home to be located in the 1700 block of North Front Street. A total of \$62,000 has been subscribed in cash and pledges in the campaign for \$100,000.

PENNSYLVANIA: Lutheran Service Society of Western Pennsylvania will start a new series of radio broadcasts over Pittsburgh station WJAS on Sept. 1. Dr. G. L. Himmelman, Pittsburgh Synod president, will introduce the new series, which will be heard every Saturday at 9:15 A.M.

SOUTH CAROLINA: Under construction now at the Lowman Home, White Rock, is a new dormitory and a dining-kitchen unit. The new dormitory will care for 20 people. With the completion of the new dining room, the present dining room will be converted into a chapel.

son. The service was followed by a reception unique in that the committee consisted of all members of the church at the time of dedication, Dec. 8, 1929 still living.

Good Shepherd Church, Denver, was fortunate in having as a summer parish worker Miss Hazel Loudy, sent out through the summer service program of the Board of Education of the ULC. The congregation held a very successful vacation Bible school, with 142 enrolled. Average attendance was 100 and on the last day the place was jammed with more than 200 present. Good Shepherd dedicated a new organ on Aug. 12 with President Futchs as guest preacher. The Rev. F. A. Daehling is pastor.

A BUILDING CAMPAIGN to expand St. Paul's, Albuquerque, N. M., by adding a larger educational unit and ultimately a new church, is being planned. The Rev. Leeland C. Soker

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Paradise Falls Lutheran Association
Paradise Falls, Pa.

reported that the vacation school was largest in the history of the church.

THIRTY YOUNG MEN of the congregation have been organized into an Ushers E at St. Paul's Church, Denver, by Pa Elmer W. Harner. OLIVER F. WEA

VIRGINIA

Negro School Praised

ROANOKE—"It will be one of the finest senior high schools in the south," Roanoke school officials say about the new L Addison High School for Negroes recently started here. The school will be equipped with shops and other facilities for courses as beauty culture and barbering will be much better than any white school in this area. Cost of the structure is estimated at \$1,500,000. The completion is set for the fall of 1952.

ROANOKE OPENED its first municipal swimming pool Aug. 9. This pool is for Negro

Allentown Centenarian



To celebrate his 100th birthday, Edwin J. Harwick, Sr. (center) attended services in Michael's Church, Allentown, Pa., and is shown here being assisted from the church by Pa Carl Neudoerffer and Mr. Harwick's son

Japan Missionary Commissioned



The Rev. Andrew Ellis, assigned to work in Japan by the Board of Foreign Missions, was commissioned in Reformation Church, Detroit, Mich., by Dr. Alfred Beil and Dr. Calvin F. Stickles

There is no municipal pool in the city for whites.

Percy Miller, Jr., a Negro, was signed to play baseball with the Danville, Va., Leafs in the Class B Carolina League Aug. 10. He played well in his first game, and was well received by the fans. It is thought he is the first Negro to play professional baseball in a white league in the south.

SEVEN HUNDRED Lutherans from the synod registered for the Massanetta Springs Lutheran Assembly, July 23-30.

DR. NONA DIEHL, executive secretary of the WMS, will be the main speaker at the annual convention of the synodical WMS scheduled for Roanoke College Aug. 21-23. Other speakers include Dr. James C. Kinard, president of Newberry College, and Mrs. B. D. Castor of Concord, N. C. The largest registration in the history of the synodical society is expected.

THE REV. JOSEPH G. KILLINGER has resigned as pastor of Zion Church near Knox-

ville to be commissioned a U.S. Army chaplain, Sept. 2.

A Virginia Synod chaplain will soon appear in a Warner Brothers documentary film entitled, "Air Force Chaplains in Action." He is Lt. Col. Martin L. Shaner, base chaplain at the Travis Air Base, Fairfield, California. The movie short will be shown both in America and overseas. The leading role will be played by Cpl. Gary Reed, B-29 aircraft mechanic. He was "discovered" on the base by Chaplain Shaner for Warner Bros.

THE REV. THOMAS H. WEEKS, pastor of Christ English Church, Cullman, Alabama, and secretary of the Georgia-Alabama Synod, will become pastor of Mt. Tabor Church, Middlebrook, Va., Sept. 1.

THE REV. L. C. SPARKS, JR., leaves his post as associate pastor of St. Luke's Church, Silver Springs, Md., to become pastor of Luther Memorial Church, Blacksburg, Va., Sept. 25.

MISS RUTH ZARTMAN will become the parish worker in the Capon-North River Parish, Wardensville, W. Va., Sept. 1. For several years she has been parish worker in the New River Demonstration Parish at Price's Fork, Va.

FRANK K. EFIRD

Many free Lord's Prayer plastic pocket calendars are being mailed to U.S. servicemen, and more are requested. This is a work of faith in spreading daily prayer, and donations help.

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CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

ARNOLD, C. E. From St. John's Church, Bellefonte, Pa. Retirement. RD 3, Dover, Pa.

BARKLEY, W. W. From Trinity Church, Greencastle, Pa. Retirement.

BOCK, HOWARD W. From St. Paul's Church, McSherrystown, Pa. To St. James' Church, Ashland, Pa.

DIETZ, HAROLD L. From Messiah Church, Wilkes-Barre, Pa. To St. John's Church, Bellefonte, Pa. 116 E. Linn St.

FAIR, CHARLES E. From Lynnwood Church, Belle Vernon, Pa. To Messiah Church, Philadelphia, Pa., assistant pastor.

HELLER, JOHN. From Trinity Church, Selinsgrove, Pa. To Holy Trinity Church, Berlin, Pa. 704 Main St.

GEORGIA

SCHROPE, PAUL L. From Third Church, Louisville, Ky. To Mason, Ga., mission work. 672 Ormond Terrace.

IOWA

KABELE, MARTIN. From Atonement Church, Chicago, Ill. To Trinity Church, Burlington, Ia.

JACOBSEN, GEORGE T. L. From Our Saviour Church, Ft. Wayne, Ind. To First Church,

Iowa City, Ia. 117 E. Market St.
SWARBRICK, WILLIAM H. From Mt. Moriah Church, Anna, Ill. To St. Mark's Church, Dubuque, Ia. 301 W. 12th St.

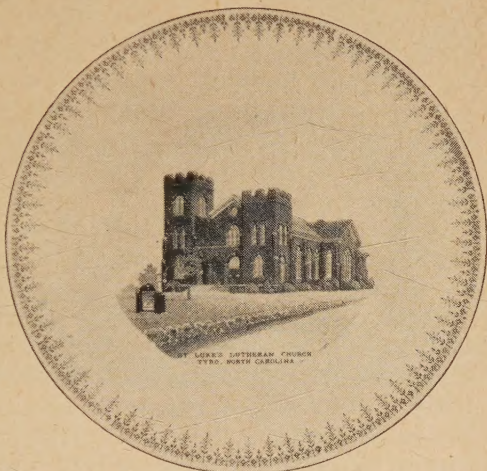
ULC CALENDAR

SEPTEMBER

- 1- 3. Luther League Convention. California Synod. Grace Church, San Jose
- 1- 3. LL Convention. New Jersey Synod. St. Paul's Church, Collingswood
- 1- 3. LL Convention. Maryland Synod. Gettysburg College, Gettysburg, Pa.
- 1- 3. LL Convention. Canada Synod. Peter's Church, Kitchener, Ontario
- 1- 3. Indiana Synod Church Music Conference. Camp Lutherwald, South Twin Lake, Howe
- 1- 3. Women's Missionary Society Convention. North Carolina Synod. Lenoir Rhyne College, Hickory
- 6- 7. Student Alumnae Triennial. Deaconess Training School, Baltimore, Md.
- 14-16. LL Convention. Minnesota State. Salem Church, Albert Lea
26. Brotherhood Convention. Midwest Synod. St. John's Church, Norfolk, Nebraska

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IN CONCLUSION

ONCE IN A WHILE something goes wrong with a book review we plan to publish in *THE LUTHERAN*. Maybe our reviewer goes off to Alaska, or suddenly forgets how to read and write, or loses the book. One of those things must have happened to the individual whom we requested to tell our readers about *The New Life in Christ* by Eric H. Wahlstrom.

I was eager for a good review of this because I consider it one of the best books published in the last year by the Muhlenberg Press. (And the Muhlenberg Press, I hope you know, is the book publishing department of the United Lutheran Publication House. I'm its editor, as well as editor of *THE LUTHERAN*. So you can imagine my unhappiness over failure of *THE LUTHERAN* to review a Muhlenberg Press book.)

I have never read any other book which pulls together in a clear outline the central ideas in the writings of the Apostle Paul as this does. "The new life," of course, is our life, when we die in Christ and live again—not in the future, but now.

The reason we have trouble following the writings of Paul is that we may not fully realize how much he used picture language—sharp figures of speech taken from the slave market, the army, family life, farming practices of Paul's day. Since Paul was constantly busy preaching to people, he had learned how to make things clear to his audience in language they would understand. But by 1951 we need an explanation of some of this language.

I DON'T THINK anyone who likes to read books will have much difficulty with this one, although it is written very soberly and requires careful attention. It is the sort of book I wish every serious Christian

would read, because it opens up for so much of the New Testament teaching which usually we get only in snatches instead of in a well-organized outline. Certainly teachers of adult classes in church school should read it.

The sad fact is, we church people seldom read books regarding our Christian faith. We aren't well educated in the most important thing. If anybody would ask for it, I'd be delighted to recommend a book every month that I believe should be widely read among us.

Just now I would suggest *The Life Prize*, by Elton Trueblood (to be published Sept. 5). "Man can bear great physical or spiritual hardship," says Trueblood, "but what he cannot bear is the sense of meaninglessness." In this book he gives a clear description of how to get hold of a basic Christian faith which gives life meaning.

AFTER STUDYING FOR confirmation, and hearing a few thousand sermons, and regular Bible reading (maybe), we should know a lot about the Christian faith. I suspect most of us don't, because we have not been engaged in concentrated, personal study. And we miss some of the best parts of being intelligent Christians. We're like people who hear great music on the radio and like it, but don't really know what they're trying to tell us.

If you want to start the autumn right, get these two books—Wahlstrom and Trueblood—and find time to read them thoroughly. After you finish them, I'm sure you will want more. You may be surprised by the new and invigorating ideas which come sweeping through your mind. We all spend a long time learning how to read, and we ought to put our studies to the best advantage. —ELSON RUF

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Attractive costume jewelry featuring the Luther Emblem in full color on baked-on enamel. All prices include jewelry tax.

STERLING SILVER NECKLACE

Transparent lucite medallion framed in silver filigree, with the emblem mounted in the center. Suspended from a lovely link chain. (NM557N) \$3.60

RHODIUM FINISH LINK BRACELET

Strikingly different and definitely chic—the neat link design is accentuated by the popular rhodium finish with the Emblem attractively set in the clasp link. (NM204N) \$2.70

GAVEL PIN

Miniature gavel pin for the leader of any church group. 10K solid gold with safety catch back. Shown actual size. (NM685) \$4.80

AGATE PIN

An attractive pin for sweaters, dresses, and coat lapels. Pin is available with screw type back (NM2440), at 50c, or with a safety catch back (NM2441) at 60c. No tax on these pins.

LUTHER EMBLEM RINGS

Handsomely designed rings featuring an attractive cross etched on each side of the signet design. Ring sizes 4 to 13. Sterling Silver (NM272) \$3.00

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To measure ring size—encircle your finger with a slip of paper, and send the paper with your order.

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Very outstanding in rhodium finish, with heavy link chain and safety clasp. Engraved with name or initials. (NM280) \$3.90 plus engraving

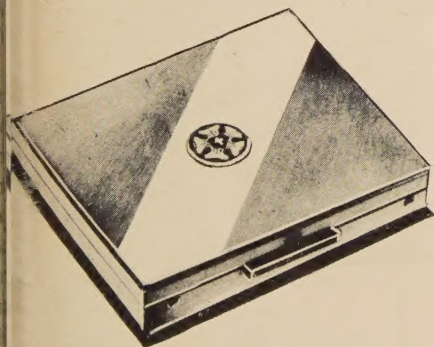
LUTHER EMBLEM COMPACT

Polished gilt bronze compact, highlighted by the Luther Emblem. Overall size, $2\frac{3}{4}$ x $2\frac{3}{8}$ inches. (NM1313) \$2.40

Minimum charge for engraving, up to and including 3 letters 75c, 15c each additional letter.

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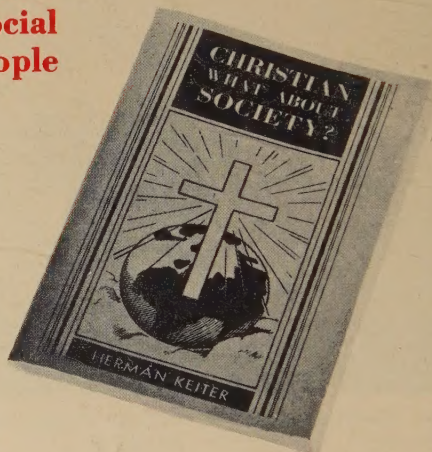


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